This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

MEMOIRS
OF
LITERATURE.

CONTAINING

A large ACCOUNT of many Valuable BOOKS,

LETTERS and DISSERTATIONS Upon ſeveral Subjects,

Miſcellaneous OBSERVATIONS, &c.

VOL. IV.

The SECOND EDITION *Reviſed and Corrected.*

NEW-YORK

LONDON:

Sold by R. KNAPLOCK, at the *Biſhop's-Head* in St. *Paul's* Church-yard; and P. VAILLANT, in the *Strand*, M DCC XXII.

A

TABLE

OF THE

CONTENTS

OF THE

Fourth VOLUME.

THE *Engliſh Herbal*: Or, *Hiſtory of Plants*, &c. By Dr. *Salmon*. *Page* 1.

The Book of *Barnabas Briſſonius* concerning the Empire of *Perſia*. A new Edition. By *John Henry Lederlin*. *p.* 71.

A Tract of *Maimonides* concerning the *Red Heifer*. With a Diſcourſe upon that Subject. *p.* 11.

The CONTENTS.

Country Husbandry, and the French *Gardiner*, &c. *p.* 15.
St. *Chryſoſtome*'s Treatiſe concerning the Chriſtian Prieſthood. *p.* 16.
A Letter containing ſome Particulars relating to *Sebaſtian Caſtalio*. *p.* 27.
An Account of a Book entitled, *La Medecine Dogmatique Mechanique*, &c. *p.* 29.
A more particular Account of a Book entitled, *An Introduction to the Knowledge of thoſe Writers, who have illuſtrated the Hiſtory of the* XVIIth *Century*. By Mr. *Gryphius*. *p.* 32.
A Letter concerning Witchcraft. *p.* 36.
An Hiſtorical Account of the Life and Trial of *Michael Servetus*. In ſeveral Letters. The firſt Letter. *p.* 43.
A Diſſertation concerning Coins and Medals. *p.* 57.
A new Edition of *Minucius Felix*. By Dr. *Davies*. *p.* 58.
A Project of a new Grammar to learn *Hebrew*, and other Oriental Languages without Points. By Dr. *Maſclef*, Canon of *Amiens*. *p.* 64.
A new Obſervation upon the Nature and Qualities of the Wild Aſh-Tree, ſhewing that it may ſerve inſtead of *Sena*. *p.* 70.
A Second Letter concerning *Servetus*'s Trial. *p.* 73.
The Rules of the *French* Pronunciation. *p.* 83.
A New Edition of Mr. *de la Mothe*'s Odes. *p.* 83.
A Treatiſe ſhewing how the Health of Princes may be preſerved. By Dr. *Ramazzini*. *p.* 85.
The Life of a Nun. By Father *Martianay*. *p.* 93.
A Body of Philoſophy. By M. *Pourchot*. *p.* 94.
A New Edition of the *Candidatus Rhetoricæ*. *p.* 95.
An Eſſay on the Art of Grammar. By Mr. *Maittaire*. *p.* 95.
A Further Account of Dr. *Ramazzini*'s Treatiſe, ſhewing how the Health of Princes may be preſerved. *p.* 97.

Several

The CONTENTS.

Several Letters, never before publiſh'd, of *George Buchanan*, and ſome eminent Perſons of his Age. *p.* 103.
A New Edition of *Vibius Sequeſter*. *p.* 106.
An Account of a Book containing the oppoſite Characters of Men of different degrees and conditions. *p.* 107.
Dr. *Du Pin*'s *Supplement* to his *Bibliotheque* of Eccleſiaſtical Writers. *p.* 111.
The Hiſtory of the Highways of the *Roman* Empire. By *Nicolas Bergier*. *p.* 112.
The Hiſtory of the Emperors, *&c.* By Mr. *de Tillemont*. The Fifth Volume *p.* 119.
An Account of St. *Gregory Nazianzen*'s *Apologetick Oration*. *p.* 122.
A Deſcription of Teſtaceous Fiſhes, Snails, Shells, and Minerals, lodged in the Cabinet of Dr. *Rumphius*. *p.* 123.
Diſſertations upon *Geneſis*. *p.* 125.
A Third Letter concerning *Servetus*'s Trial. *p.* 127.
Obſervationes Sacræ. By Mr. *Deylingius*. *p.* 138.
A further Account of the new Project to learn *Hebrew*, and other Oriental Languages without Points. *p.* 141.
A Diſcourſe concerning the different Sorts of Rain. *p.* 151.
An Account of a Book, written by the Abbot *de la Paluelle*, wherein he decides ſeveral Caſes concerning Lords and Vaſſals, Patrons and Curates. *p.* 152.
A New Edition of St. *John Damaſcen*. By Father *Lequien*. *p.* 154.
A further Account of Mr. *Deylingius*'s *Obſervationes Sacræ*. *p.* 163.
De renunciatione vulnerum, ſeu vulnerum lethalium examen, &c. By Dr. *Bohnius*. *p.* 164.
A New Edition of *Horace*. By Dr. *Bentley*. *p.* 168.
A *Latin* Tranſlation of Mr. *Stanley*'s *Hiſtory of Philoſophy*. *p.* 185.
A Fourth Letter concerning *Servetus*'s Trial. *p.* 187.

The

The CONTENTS.

The Character of Biſhop *Flechier*. *p.* 201.
A Letter to Mr. *Le Clerc*, by Mr. *Lenfant*. *p.* 208.
A Letter of Father *Vota* to the Queen of *Pruſſia*. *p.* 210.
A Letter of the Queen of *Pruſſia* to Father *Vota*. *p.* 213.
A further Account of Dr. *Bentley*'s Edition of *Horace*. *p.* 220.
A Hundred choice Letters of *Libanius*, never before publiſhed. *p.* 227.
The Lives and Characters of the moſt eminent Writers of the *Scots* Nation, *&c.* By Dr. *Mackenzie*. *p.* 229.
Objectiones contra novam definitionem Motus in Diario Eruditorum Pariſienſi. *p.* 245.
Some Paſſages of *Joſephus* recovered. By Mr. *Grovius*. *p.* 248.
A View of the Pontificate, from its ſuppoſed beginning to the End of the Council of Trent, *&c.* By Mr. *Howell*. *p.* 250.
An Experiment of an extraordinary Congelation. *p.* 261.
A Diſpute about the Body of St. *Firmin* in the Cathedral Church of *Amiens*. *p.* 261.
A Fifth Letter concerning *Servetus*'s Trial. *p.* 264.
The Poetical Art of *Horace* tranſlated into *French* Verſe. *p.* 277.
The Odes of *Anacreon* and *Sappho* tranſlated into *French* Verſe. *p.* 279.
An Anatomical Diſſertation, ſhewing a new Method of demonſtrating the *Ductus Thoracicus*, and the *Receptacle of the Chyle* in Human Bodies. *p.* 291.
A Diſcovery of a new Tincture of Purple. *p.* 294.
A Map of the Emperors and Empreſſes of the *Weſt*. *p.* 297.
A compendious Hiſtory of the Church, by Way of Queſtions and Anſwers. *p.* 297.
A Sixth Letter concerning *Servetus*'s Trial. *p.* 299.
An Anſwer to the Objections, that may be raiſed againſt the Project (*abovementioned*) of a new Grammar to learn *Hebrew* and other Oriental Languages

guages without Points. By Dr. *Maſclef*, Canon of *Amiens*. *p.* 314.
A Seventh Letter concerning *Servetus*'s Trial. *p.* 319.
An Addition to the foregoing Letters concerning *Servetus*, being an Account of his Notes upon a Bible Printed at *Lyons* in 1542. *p.* 329.
Obſervations concerning thoſe Sparks, that come out of the Sea upon the Run of a Ship. *p.* 341.
Obſervations Mathematical, *&c.* made in the *Eaſt-Indies* and *China* from the Year 1684. to the Year 1708. By Father *Noel*. *p.* 343.
The Manners and Cuſtoms of the *French* in the different Times of the Monarchy. By M. *Le Gendre*, Canon of *Paris*. *p.* 352.
Adverriſement concerning the New Edition of St. *John Damaſcen*. *p.* 356.
An Account of the Impoſtures of a Boy, at *Bilſon* in *Staffordſhire*, who pretended to be poſſeſſed by the Devil. *p.* 357.
A Diſcourſe concerning Sorcery and Witchcraft, taken from the Trials of many Sorcerers and Witches condemn'd to Death in the Diſtrict of St. *Claude* in *Franche Comte*. *p.* 364.
Obſervations concerning the Obliquity of the Ecliptick. *p.* 372.
The moving Sphere according to the Syſtem of *Copernicus*, made by Mr. *Pigeon*. *p.* 375.
A Commentary upon the three firſt Books of Kings. By Father *Calmet*. *p.* 375.
A further Account of the Diſſertation prefix'd to the New Tranſlation of *Anacreon* into *French* Verſe. *p.* 377.
A Compendium of Divinity. By Dr. *Fogg*, Dean of *Cheſter*. *p.* 384.
A remarkable Paſſage of Mr. *Leibnitz* concerning the Trials of Witches. *p.* 387.
Obſervations upon the *New Teſtament*. By Mr. *Hombergk*. *p.* 389.
A New Edition of the *Pervigilium Veneris*, and of *Auſonius*'s *Cupid crucified*. *p.* 392.

The CONTENTS.

Indexes or Repertories made by Dr. *Borges*, Professor at *Groningen*. *p.* 395.
A Voyage round the World. By Captain *Cooke*. *p.* 399.
Problems concerning the Generation, Nutrition, *&c.* of the *Fœtus*, resolved by M. *Mery*. *p.* 411.
A Book concerning the Duties of the Knights of *Malta*. *p.* 416.
A further Account of the Dispute concerning the Body of St. *Firmin* at *Amiens*. *p.* 417.
A Poem concerning the Invention of Letters. By Mr. *Nicols*. *p.* 418.
An Essay concerning the Growth of Empiricism, or the Encouragement of Quacks. By Dr. *Guybon*. *p.* 426.
A general Notion of the *Imperium Orientale, sive Antiquitates Constantinopolitanæ*, published by Father *Banduri*. *p.* 435.
An Essay upon true Knowledge, and a sound Judgment in Religion. *p.* 437.
The History of *John* II. King of *Portugal*. By *Emmanuel Tellez de Silva*, Marquis of *Alegrete*, *&c.* *p.* 438.
Dr. *Whitby*'s Answer to Dr. *Edward*'s Book concerning Original Sin. *p.* 447.
Philosophical Letters written by Mr. *Leibnitz* and Mr. *Hartsoeker*. *p.* 452.
Observations upon Agriculture and Gardening, &c. *p.* 468.
The Life of Father *Possevin*, *Ibid.*

MEMOIRS

MEMOIRS OF *LITERATURE.*

ARTICLE I.

BOTANOLOGIA. THE ENGLISH HERBAL: *Or, Hiſtory of Plants. Containing,* I. *Their Names,* Greek, Latin, *and* Engliſh. II. *Their Species, or various Kinds.* III. *Their Deſcriptions.* IV. *Their Places of Growth.* V. *Their Times of Flowering and Seeding.* VI. *Their Qualities or Properties.* VII. *Their Specifications.* VIII. *Their Preparations, Galenick and Chymick.* IX. *Their Virtues and Uſes.* X. *A complete* Florilegium, *of all the Choice Flowers cultivated by our Floriſts, interſperſed through the whole Work, in their proper Places; where you have their Culture, Choice, Increaſe, and way of Management, as well for*

Dr. *Salmon* does not affirm, That every Herb is a Specifick for the Cure of all Diſeaſes. He explains himſelf in the following Words: "He that reads me, "*ſays he*, ought to read me with a medical Mind, or "Soul, and with a good Underſtanding. I will ex- "emplify the Matter. Suppoſe it to be *Roſemary*. As "to its firſt Qualities, it is hot and dry in the Third "Degree; and it is Cephalick, Neurotick, Stomachick, "Alexipharmick. From theſe Qualities we conclude, "that it muſt be helpful againſt all cold and moiſt "Diſeaſes of the Head, Brain, Nerves, Stomach, and "Poiſon: Then, when we conſider what Diſeaſes are "apt to afflict thoſe Parts, from a hot and dry Cauſe, "we fix the Virtues to be ſuch as may reſiſt thoſe Diſ- "eaſes, not to be an abſolute and ſpecifick Cure for "the ſame, but to be very helpful in thoſe Caſes, "and ſo may be drawn into Compoſitions, with other "Ingredients for the ſame Purpoſes. And thus I de- "ſire every genuine Son of Art to underſtand me. "What I have ſaid in this Paragraph, may be of "admirable Uſe, if it be rightly underſtood and "applied."

The Author gives in every Chapter the various Preparations of each Plant, both Galenick and Chymick; which was never performed by any other Author before. Thus he gives the whole Reſult of the Plant, and teaches in a few Words how it is to be uſed and applied, in all the Caſes, and to all the Diſtempers, to which it may be appropriated. That the Readers may the better underſtand this Part of his Work, he exemplifies the whole in his Introduction, by giving ſeveral Forms, both Galenick and Chymick, adapted to the Capacity of ſuch as are ignorant of the Medical Art.

Dr. *Salmon*, not contented to explain the Virtues of a Plant in general, ſhews in a particular manner, how all the ſeveral Preparations, mentioned by him, are to be uſed and applied in every Diſeaſe; which (ſays he) was never done before by any other Author; and is of univerſal Uſe in the Art and Practice of Phyſick. "It is performed (*continues he*) ſo as to anſwer every "parti-

" particular and ſingular Preparation, and in a Style " ſo full and plain, that the meaneſt Underſtanding " cannot eaſily miſtake me; by which Means it is ac- " commodated to the Uſe of the Vulgar, though they " underſtand little or nothing of the Art of Phy- " ſick."

The Floriſts will find in this Work a compleat Account of the choice Flowers, cultivated in *England*. They are not placed by themſelves, but interſperſed throughout the whole Book in an Alphabetical Order. The Author treats of their Culture, and ſhews how many Ways they may be managed and increaſed: *A noble Subject*, ſays he, *but never brought into any* Herbal *before this*.

A conſiderable Part of Dr. *Salmon*'s Introduction runs upon the Qualities of Medicines. He does very much enlarge upon that Subject, and upon *Galenick Internal, Topical* or *External*, and *Chymical* Preparations. In the next Place, he treats of the *Virtues* of *Medicines*, and of *Doſes*, *Uſes* and *Applications*. He appears a great Admirer of *Paracelſus*, and calls him a *wonderful Spirit*, and a *great Man*, " who not only " ſhewed the Weakneſs of *Empiriciſm*, of *Galenick Me-* " *dicines*, and *Medicaſters*, but unvailed and brought " the Arts of Medicine out of their Rubbiſh, and ſet " them in a true Light, for the general Good of " Mankind."

Here follows another Paſſage, whereby the Readers may ſee what Dr. *Salmon* thinks of the Ancient Phyſicians. " The Medical Art, (*ſays he*) and all its " Rules, even the Fabrick of the whole Art, was " reared and built out of *Empiriciſm*, or *Quackery*; " and its Original or Foundation was laid by *Empi-* " *ricks* or *Quacks*, (as the Learned are pleaſed to phraſe " it.) and the firſt Phyſicians were no other than *Em-* " *piricks*, *Quacks*, or *Tryers of Skill*; out of whoſe Tri- " als, Obſervations and Practices, ſome Wiſe Men " collected a Set of Precepts and Rules, which be " ing reduced into Method, we now call the *Art o* " *Phyſick*. But the Misfortune of the Art is, that

" makes not a great many real Phyſicians, but too ma-
" ny ignorant or conceited Doctors, and too great
" a Number of formal and rattle-headed *Empiricks*
" or *Quacks*."

I proceed to give a Specimen of the Author's Method, and I ſhall pitch upon *Sage*, which is a common Herb.

I. Dr. *Salmon* gives the *Arabick*, *Greek*, and *Latin* Names of that Herb.

II. He obſerves that there are two principal Species of Sage, *viz.* Garden-Sage, and Wild or Wood-Sage.

III. In the next Place, he enumerates the ſeveral Kinds of Garden-Sage *. There are many Species of this Sort, ſome of which grow not with us. The chief of thoſe, which we have in our Gardens, are theſe following; *viz.* 1. Our common greater white or green-leaved Sage. 2. Our common Red Sage. 3. Great White Sage. 4. Sage of Virtue. 5. The moſt Odoriferous Small Sage, or *Spaniſh* Sage. 6. Wormwood Sage, *Roman* Sage. 7. Party-coloured Sage. 8. Speckled Sage. The Figures of ſome of thoſe Kinds are to be found in this Chapter.

IV. The Author proceeds to give a full Deſcription of thoſe Eight Species of Sage; which he does in ſo many diſtinct Paragraphs.

V. Afterwards, he obſerves at what Time they Flower, and have ripe Seed.

VI. The Qualities of that Plant make the Subject of the next Paragraph.

VII. Dr. *Salmon* mentions the Preparations. You may have (*ſays he*) from Sage, 1. The Green Leaves. 2. The Juice. 3. The Eſſence. 4. An Infuſion in Wine or Water. 5. A Powder of the Leaves. 6. An Oil, or Ointment. 7. A Cataplaſm. 8. Pills. 9. A Gargariſm. 10. A diſtilled Water. 11. A Spirituous Tincture,

* *The Author diſcourſes of* Wild Sage *in the next Chapter.*

Tincture. 12. An Acid Tincture. 13. An Oily Tincture. 14. A Spirit. 15. A diſtilled Oil. 16. *Poteſtates* or Powers. 17. An Elixir. 18. A Conſerve of the Flowers.

VIII. The Author ſhews the Virtues of thoſe Eighteen Preparations in ſo many diſtinct Articles. Several Readers will be ſurpriſed to find ſo many Virtues aſcribed to Sage. Such is the Method of the Author through the whole Book. This *Herbal* is a Work of a prodigious Labour, and the more valuable, becauſe the Author has beſtowed Twenty Years upon it.

ARTICLE II.

BARNABÆ BRISSONII, Senatus Pariſienſis Præſidis, de Regio Perſarum Principatu Libri tres, poſt Cl. Sylburgij Editionem, præter complures ſublatos errores, Teſtimoniorum Græcorum Verſione Latina auctiores; additis ſparſim Obſervationibus, adjectiſque Indicibus neceſſariis, cura & opera JOH. HENRICI LEDERLINI, *Linguar. Orient. Prof. Publ. Ord. Argentorati*, Typis & Sumptibus Viduæ *Joh. Frid. Spoor.* M DCC X.

That is,

The THREE BOOKS *of* BARNABAS BRISSONIUS, *Preſident of the Parliament of* Paris, *concerning the Empire of* Perſia. *A New Edition, with ſeveral Improvements, publiſh'd by* JOHN HENRY

LEDERLIN, Profeſſor of the Oriental Languages. *Strasburg*, 1710. *in* 8vo. *pagg.* 800. *beſides Five* Indexes. *Sold by* P. Vaillant, *in the* Strand.

THE firſt Edition of this Work came out at *Paris* in the Year 1591. in 8*vo*. It is grown ſo ſcarce, that M. *Lederlin* could not get a Copy of it. The Third was alſo publiſh'd at *Paris* in 1606. in 4*to*. *Commelin* printed the Second in 1595. in 8*vo*. with *Sylburgius*'s Notes. This is the only Edition, that M. *Lederlin* could make uſe of. He informs us, that having undertaken to tranſlate into *Latin* the *Greek* Paſſages cited by *Briſſonius*, he found ſeveral of them falſly aſcribed to ſome Authors, and others curtailed, ſpoiled, and wrongly quoted. He adds, that ſeveral Things, which were moſt proper for the Author's Deſign, had been frequently left out of thoſe Paſſages. *Sylburgius* took Notice of theſe Imperfections, but he owns that he could not mend them all. M. *Lederlin* has carefully rectified thoſe Miſtakes, and inſerted ſeveral Notes at the Bottom of the Pages, wherein he gives an Account of his Emendations. He has alſo tranſlated the *Greek* Quotations for the Benefit of thoſe, who are not well skilled in the *Greek* Tongue. Beſides, he has inſerted the ſhort Notes of *Sylburgius*, and divided each Book into Sections, for the Conveniency of the Readers.

What has been ſaid is ſufficient to ſhew, that this new Edition is preferable to the former. As for what concerns the Merit of this Work, I need not enlarge upon it. 'Tis well known, that *Briſſonius* was a Learned Man, and that he has collected, with great Erudition, whatever is to be found in Ancient Authors concerning the Kings of *Perſia*, and the Religion, the Laws, Manners, Cuſtoms, *&c.* of the Inhabitants of that famous Empire. *Briſſonius* makes ſeveral Obſervations of great Uſe to underſtand ſeveral Paſſages not only in profane Authors, but alſo in the Sacred Writers.

The

The Tragical End of Preſident *Briſſon* is very deplorable. That Learned Magiſtrate was apprehended, as he was going to the Parliament-Houſe, by a Party of Rebels, who immediately carried him into a diſmal Priſon. A Man, who was his mortal Enemy, bad him fall upon his Knees, and ſentenced him to Death, as being guilty of High-Treaſon. The Preſident, amazed at ſuch a Proceeding, asked by what Evidence he had been convicted, and by what Judges he had been condemned. The Rebels * laughed at him for asking ſuch a Queſtion: Whereupon the Preſident intreated them to ſave his Life, and ſhut him up in a cloſe Priſon, that he might finiſh a Work, which would be loſt by his Death, to the great Prejudice of the State. Thoſe Cruel and Rebellious Men, far from granting him his Requeſt, had much ado to allow him a ſufficient Time to confeſs his Sins, and cauſed him to be hanged upon the Spot. Several Readers may be well pleaſed to find here the Original Words of a very Authentick Author.

" Eodemque tempore (*about the latter End of the* " *Year* 1591.) miſſi, qui Briſſonium Præſidem in Sena- " tum venientem ad minus caſtellum ſiſterent, qui mi- " ſerum hominem nihil tale cogitantem ad S. Michae- " lis pontem nacti per vicum ad dextram poſitum, " quaſi in publicis urbis ædibus expectaretur, avertunt, " & cum ſub fornice caſtelli minoris eſſet, in horren- " dum carcerem detrudunt, ubi Cromæum hominem " ſibi infeſtiſſimum paludatum obviam habuit, qui " ſtatim ipſum galero dempto in genua procumbere " juſſit: Tum ſententia contra eum, tanquam divinæ " humanæque majeſtatis reum peractum, & proditio- " nis convictum, lata recitatur. Qua audita ille attonitus " quæſivit primum, quibus ab judicibus condemnatus, " quibus indiciis ac teſtibus convictus eſſet. Cum " hanc

* *They were bigotted* Roman Catholicks, *who took up Arms againſt* Henry III. *their Lawful King, a Prince of their own Religion.*

" hanc defenſionem riderent adſtantes, & quod in-
" ſtaret agere eum juberent, ad miſeras preces con-
" verſus mortem deprecatus eſt, & muris includi ad
" abſolvendum opus, quod morte ejus magno reipub-
" licæ detrimento peribat, petiit. Tandem poſt caſſas
" preces, vix ſpatio ad peccata confitendum conceſſo,
" ad ſcalam tigno affixam, Cromæo urgente ſuſpen-
" ditur, & compreſſis laqueo faucibus, à carnifice ne-
" catur, coram Buſſio, aliiſque compluribus". *Thuanus, Hiſtoriarum Lib.* 102. *pag.* 198, 199. *Genevæ* 1620.

The Arbitrary Proceedings of thoſe bigotted Rebels againſt Preſident *Briſſon*, bring into my Thoughts a remarkable Paſſage, which I have read in the Hiſtory of the Reformed Churches of *France*, written by *Beza*. I beſeech all my Readers to make their Reflexions upon it, and to conſider how a falſe Zeal for Religion does frequently deprive Men of all Senſe of Humanity.

In the Year 1562, *John Teronde*, a Proteſtant Advocate, was beheaded at *Toulouſe* * by Virtue of a Sentence of the Parliament, though he was not found guilty. Here follows the Sentence pronounced againſt him. " † Mr. *Teronde*, the Court DOES NOT FIND " YOU GUILTY IN THE LEAST: However, " being very well informed of your inward Thoughts, " (*de l' interieur de voſtre Conſcience*,) and that you " would

* *That City is famous for its Bigotry. See my Account of* Vaninus's *Trial in the firſt Volume*, Art. LXXVII.

" † Monſieur Teronde, la Cour, par le diſcours " de voſtre procés ne vous a trouvé aucunement coul-
" pable: toutes fois d' ailleurs tres bien advertie de
" l'interieur de voſtre Conſcience, & que vous euſſiez
" éſté tres aiſe que ceux de voſtre malheureuſe &
" reprouvée Secte euſſent eu la victoire (comme auſſi
" vous les avez tous jours favoriſés) vous condamne
" a perder la teſte, & a confiſqué vos biens ſans nulle
" detraction.

'would have been very well pleaſed, if thoſe of your 'wretched and reprobate Sect, had obtained the 'Victory, (and indeed you have always favoured 'them,) they have condemned you to be beheaded, 'and have confiſcated your Eſtate without any Ex-'ception." *Hiſtoire Eccleſiaſtique des Egliſes Reformees au Royaume de France*, &c. *Vol.* III. *Book* X. *pag.* 33, 34. *Antwerp*, 1580. *in* 8*vo.*

ARTICLE III.

R. MOSIS MAIMONIDIS Tractatus de VACCA RUFA Latinitate donatus, & ſubjuncta ampliore hujus ritus explicatione quoad ſingulas circumſtantias illuſtratus, ab ANDREA CRISTOPHORO ZELLERO, A. M. *Maulbronnenſi.* Adnexa in fine brevis de hujus Vaccæ ad Chriſtum adplicatione Diſſertatiuncula. Accedunt Virorum Celeberrimorum ad Auctorem Epiſtolæ. Amſtelædami, apud Iſaacum Trojel, Bibliopolam in Foſſa vulgo dicta 't Rockin in Signo M. Antonini. M DCC XI.

That is,

A TRACT *of Rabbi* MOSES MAIMONIDES, *concerning the* RED HEIFER, *tranſlated into* Latin; *With a Diſcourſe, wherein all the Circumſtances of that Ceremony are more largely explained. By* ANDREW CHRISTOPHER ZELLER, A. M.

of

of Maulbrun *in the Dutchy of* Wirtemberg. *To which are added a ſhort Diſſertation, containing an Application of that Heifer to* JESUS CHRIST, *and two Letters written to the Author.* Amſterdam, 1711. *pagg.* 544. in 8*vo.* Sold by *P. Vaillant*, in the *Strand.*

MR. *ZELLER* deſigning to write a Book, pitched upon the *Red Heifer*, as being (ſays he) an admirable Type of the *Meſſias.* He makes ſeveral Obſervations to ſhew the wonderful Agreement obſervable between the *Old* and the *New Teſtament*, and quotes ſeveral *Jewiſh* Writers, who affirm, That all the Laws, and all the Ceremonies and Sacrifices appointed by *Moſes*, concern the *Meſſias.* Thoſe Authors maintain, That there is a Myſtical Senſe concealed under the Literal; and it is ſaid in the *Talmud* of *Babylon*, That *whoever explains a Text only in a Literal Senſe, is a Liar.* Mr. *Zeller* adds, That many Chriſtians, both ancient and modern, went upon the ſame Principles: They undertook, in Imitation of the *Jews*, to explain the Types of the Law of *Moſes*, and applied them to the *Meſſias.* He cites, beſides ſeveral Fathers, a prodigious Number of Modern Divines; and does not forget to take Notice of a *French* Book entitled, *Moſes Unveiled, (Moyſe Devoilé).* The Author informs us, that in order to write an exact Treatiſe concerning the Red Heifer, he took Care to conſult ſeveral Rabbins in his Travels, being perſuaded that the *Jews* are beſt able to give a full Account of every thing relating to that Ceremony.

I ſhall ſay nothing of *Maimonides*'s Tract, that I may the more enlarge upon Mr. *Zeller*'s Diſcourſe.

It appears from the Teſtimonies of ſeveral Rabbins quoted by our Author, that the *Jews* look upon the Law concerning the Red Heifer, as a very deep Myſtery,

ſtery. Whoever preſumes to unfold it, is accounted a Raſh Man by the *Jewiſh* Writers. Some of them maintain, That none but *Moſes* did ever know the true Reaſon of that Law. Mr. *Zeller* ſays, The Red Heifer was bought at the Publick Charges; and aſſures us, that ſhe was to be ſo perfect, that no Private Man would have been Rich enough to make ſuch a Purchaſe. The *Jews* are ſtrangely puzzled to find out the Reaſon, why God ordered to ſacrifice a Female; ſince it was lawful to offer either a Male or a Female upon all other Occaſions; and why the Heifer was to be Red, and not of another Colour. Mr. *Zeller* mentions ſeveral Opinions of the Rabbins upon thoſe Two Heads: They are too abſurd to be inſerted here. According to ſome *Jewiſh* Doctors, the Red Heifer could not have been offered, if any Body had got on her Back, or ſwimmed over a River holding her by the Tail, *&c.*

The Prieſt appointed to ſacrifice the Heifer, was not allowed to lie with his Wife, nor even to Sleep the Night before that Ceremony, for fear of ſome Accident that might have made him unclean. The Heifer was laid upon a Pile of Wood made like a Tower. It was not lawful to receive the Blood of the Victim into any Veſſel; and Mr. *Zeller* wonders Mr. *le Clere* ſhould ſay, contrary to the Opinion of all the *Jews*, that the Blood was received into a Baſon. Our Author has collected whatever is to be found in the *Jewiſh* Writers concerning the Red Heifer: His Book is full of Rabbinical Learning. I ſhall not give a particular Account of all the Circumſtances (either true or falſe) mentioned by the Rabbins: Such an Account would hardly be acceptable to the Readers.

Mr. *Zeller* draws a Parallel between the Red Heifer and Jeſus Chriſt, in order to ſhew their Conformity; and appears very much diſpleaſed with Dr. *Spencer* for ſaying, That 'tis a hard matter for any one to digeſt this Doctrine, *viz.* That all the Circumſtances belonging to the Ceremony of the Red Heifer, do perfectly agree with the Circumſtances of Chriſt's Crucifixion: *Validum requiri ſtomachum ad concoquendum hanc ſententiam, Quod omnes circumſtantiæ in hoc ritu cum*

Circum-

ARTICLE V.

S. JOHANNIS CHRYSOSTOMI DE SACERDOTIO Libri VI. Græcè & Latinè. Quibus Dissertationes quasdam præmisit contra Librum falsò inscriptum, *Ecclesiæ Christianæ Jura vindicata*, Notasque adjecit JOANNES HUGHES, A. M. Collegii Jesu Cantab. Socius. Editio altera priore illâ Emendatior & Auctior. Accessit S. GR. NAZIANZENI ejusdem Sedis Archi-Episcopi, de Eodem argumento conscripta, ORATIO APOLOGETICA. Opera S. THIRLBY, A. B. ejusdem Collegij Alumni. Cantabrigiæ, Typis Academicis, Impensis Edm. Jeffery, Bibliopolæ Cantabr. M DCC XII.

That is,

The VI. BOOKS *of* S. JOHN CHRYSOSTOME *Concerning the* CHRISTIAN PRIESTHOOD *in* Greek *and* Latin. *To which are prefixed some Dissertations against a Book falsly entitled*, The Rights of the Christian Church asserted. *By* JOHN HUGHES, *A. M. Fellow of* Jesus-College *in* Cambridge. *With several Notes*

Notes of the ſame Author. The Second Edition, more Correct and Larger than the firſt. To which is added, An APOLOGETICAL ORATION *of S.* GREGORY NAZIANZEN, *Archbiſhop of the ſame See, relating to the ſame Subject. By* S. THIRLBY, *A. B. of the ſame College.* Cambridge, 1712. *in* Octavo. *Pagg.* 159. *and* 455.

ST. *CHRYSOSTOME*'s Treatiſe concerning the Chriſtian Prieſthood, is written by Way of Dialogue between himſelf and his Friend *Baſil*; but *Chryſoſtome* is the chief Interlocutor. That Father and *Baſil*, having contracted an intimate Friendſhip from their younger Years, reſolved to live together, and to follow the ſame Courſe of Life. Whilſt they entertained thoſe Thoughts, there went a Report that both of them were to be promoted to the Epiſcopal Dignity. This unexpected News made *Chryſoſtome* very uneaſy: He was afraid, on the one ſide, of being forced to accept a Biſhoprick; and on the other, he was ſenſible that he wanted the neceſſary Qualifications to diſcharge the Duties of ſuch a high Station. *Baſil* came to him, and told him, he would either conceal himſelf, or yield to the Deſire of the People, as he ſhould be directed by his Example. *Chryſoſtome* perceiving that his Friend had a mind to be made a Biſhop, and being unwilling to deprive the Church of an excellent Paſtor, did not think fit to give him a poſitive Anſwer. He ſaid, he would conſider of it; and expreſs'd himſelf in ſuch a manner, that *Baſil* could hardly gueſs he was of a different Mind from him. In the mean time *Chryſoſtome* retired into a Solitude. I muſt obſerve, that it was an uſual thing in thoſe Times to run away from a Biſhoprick: The Readers will find ſeveral Inſtances of it in one of Mr. *Thirlby*'s Notes upon the *Apologetick Oration* of St. *Gre-*

the Sacrament, but only a Spiritual one; which is the Doctrine of many Proteſtant Churches. I add, that this Paſſage is ſomewhat Rhetorical; and therefore too great a Streſs ought not to be laid upon it. If it be ſaid, that St. *Chryſoſtome* calls the Euchariſt *a dreadful Myſtery:* I Anſwer, That moſt Proteſtants look upon it as *a Great, Supernatural, and Incomprehenſible Myſtery*; which is much the ſame thing. And I dare affirm that the Paſſage of St. *Chryſoſtome*, notwithſtanding all its Rhetorick, is more intelligible than a Canon of a National Synod of the Reformed Churches of *France*, relating to the ſame Subject, which I have inſerted in my Account of the Synods of thoſe Churches. Thus it frequently happens, that the Fathers are blamed without a good Reaſon for it. A *Dreadful Myſtery*, in the Language of thoſe Ancient Writers, ſignifies *a Great and Venerable Myſtery.*

St. *Chryſoſtome* highly extols the Dignity of the Chriſtian Prieſthood, ſo far as to ſay that Prieſts are more to be dreaded than Kings and Princes; which ſeems to be a Rhetorical Flight. He ſhews how difficult it is for a Biſhop to diſcharge the Duties incumbent upon him; and what he ſays upon that ſubject, diſcovers his great Judgment and Eloquence. That excellent Man gives a lively Deſcription of the Vices and Paſſions of ſeveral Biſhops; and then obſerves, that ſome out of Complaiſance for Women, did many things not proper to be mentioned. "Tho' Women "*(ſays he)* are excluded from the Holy Miniſtry by "the Law of God, yet they break into it with great "Violence; and becauſe they can do nothing by themſelves, they do every thing by others; and have "ſo great a Power, that they bring in, or expel as "many Biſhops as they think fit, and, as the Proverb ſays, *Turn every thing topſy-turvy.*" St. *Chryſoſtome* adds, That he does not pretend to charge all the Biſhops with the Faults mentioned by him: He acknowledges that the Prelates, who were free from thoſe Vices, exceeded the Number of thoſe that were guilty of them.

Our

Our Author complains, That ſeveral unworthy Biſhops were elected at random; which occaſioned great Diſorders in the Churches; and, that ſome Eccleſiaſticks, to ſatisfy their Ambition, fill'd the Houſe of God with Blood, and deſtroyed ſeveral Towns. The Biſhops of thoſe Times were frequently turn'd out; and therefore St. *Chryſoſtome* thinks it highly expedient, that no Clergyman ſhould be fond of getting a Biſhoprick, that he may be the more willing to reſign that Dignity, when he is promoted to it. I muſt obſerve, That St. *Chryſoſtome* makes all along ſeveral excellent Obſervations relating to the Conduct and Behaviour of a good Biſhop; but I cannot enlarge upon it.

It appears from this Treatiſe, that the *Greek* Clergy in former Times were as Factious, and made as many Cabals to ſupplant one another, as they do now. I have given elſewhere ſome remarkable Inſtances of the ſcandalous Behaviour of the modern *Greeks* in that Reſpect. See the Word *Greeks* in the Index. St. *Chryſoſtome* tells us what was practic'd in his own Time. " Envy, *(ſays he)* and Ambition move ſeveral " Clergymen to attack a Biſhop: And as ſome Children " are uneaſy, when their Parents attain to a great old- " Age; in like manner, when a Biſhop enjoys his Bi- " ſhoprick a long Time, thoſe Men who cannot deprive " him of his Life, endeavour to turn him out, and " to ſucceed him. If you deſire to ſee another Inſtance " of the ſame Nature, go to thoſe Aſſemblies where " Biſhops are elected, and you will ſee as many " Accuſations raiſed againſt a Prieſt, as there are Men " in the Aſſembly. All thoſe who have a Right to " give their Votes, are divided into Factions; nor " can the Presbyters agree about the Election; but " ſome vote for one Man, and ſome for another. The " Reaſon of it is, That the Virtue and Merit of a " Candidate are not the only Things they have " in View. Some will have a Man to be made a " Biſhop, becauſe he is of noble Extraction; others, " becauſe he is Rich, and does not want to live " upon the Revenues of the Church; others, be- " cauſe he has forſaken their Enemies, and is come

" over to them; others, becauſe he is related to " them; others prefer a Flatterer: None make it " their Buſineſs to elect a Man truly qualified for " the Epiſcopal Dignity ". The Author adds, That Good Biſhops were frequently turned out, to make Room for others. Any one who conſiders the State of the *Greek* Church at that Time, will not wonder that Good Men ſhould run away, or conceal themſelves, to avoid being made Biſhops.

The Chriſtians of thoſe Times expected to be frequently viſited by their Biſhops, out of a Principle of Vanity. If a Biſhop gave ſeveral Viſits to Rich and Powerful Men, tho' he did it for the Good of the Church, he was accounted a Flatterer. All his Actions were narrowly obſerved: The *Greeks* were ſo nice as to examine how he ſpoke, how he look'd, and how much he laugh'd. The Biſhop, ſaid they, laugh'd heartily with ſuch a one, and ſpoke to him more lovingly than he did to me. When ſeveral People ſat together in the ſame Place, if a Biſhop did not look upon them all, they took it as an Affront.

St. *Chryſoſtome* obſerves, that the Care of Virgins and Widows was a heavy Burden upon the Biſhops. The Widows were peeviſh, craving, talkative, and impudent, and gave no ſmall Trouble to a Prelate.

It appears from Two Paſſages of our Author, that no Body wrought Miracles in his time: They could not ſo much as caſt out Devils. If any one (ſays he) had the Sword of the Spirit, and the Shield of Faith, to ſuch a Degree as to be able to work Miracles, and by that Means ſtop the Mouth of an Impudent Adverſary, he would not want to be well skill'd in the Art of Speaking: But there is no Trace of any ſuch Power among us. The Second Paſſage is expreſſed in theſe Words: " *Paul* had a Faculty much more excellent " than that of Speaking: His Preſence was ſufficient " to fright Devils. But if all the Chriſtians of our " Time ſhould meet together, they could not do ſo " much with all their Prayers and Tears as *Paul*'s Hand-" kerchiefs did ". The *Roman Catholicks* ſhould mind theſe Two Paſſages.

Some

Some Clergymen were not aſhamed to profeſs a great Ignorance, under Pretence that St. *Paul* ſays he did not *come with excellency of Speech, or of Wiſdom,* and *determined not to know any thing, ſave* JESUS CHRIST, *and him crucified,* and that his *Speech and Preaching was not with enticing Words of Man's Wiſdom. Chryſoſtome* owns, that St. *Paul* had not the Smoothneſs of *Iſocrates,* the Majeſty of *Demoſthenes,* the Gravity of *Thucydides,* and the Sublimity of *Plato*; he grants that the Apoſtle was not skill'd in *Greek* Learning; but at the ſame Time he maintains that this Holy Man had a great Knowledge *, and was able to Preach the Goſpel with great Strength of Argument. He makes an admirable Apology for St. *Paul,* and confutes with a noble Eloquence thoſe Eccleſiaſticks, who deprived that great Apoſtle of his due Glory, to excuſe their ſhameful Ignorance.

Our judicious Author knew St. *Paul*'s Character much better than *Beza,* who pretends † that the Apoſtle is more Sublime than *Plato,* more Vehement than *Demoſthenes,* and more Methodical than *Ariſtotle* and *Galen. Caſtalio* made the following Obſervation upon it. "*Beza* (*ſays he* ††) is like thoſe Painters, "who, out of Reſpect to the Holy Virgin, repreſent "her dreſs'd like a Queen, and at the ſame Time "paint a Manger by her, in which the Child JESUS "lies; which is a great Soleciſm in painting. How

 "comes

* 2 Cor. xi. 6. *But though I be rude in Speech, yet not in Knowledge.*

† *Beza,* Not. in 2 *Cor.* xi. 6.

†† Paulum & glandiquentia *Platoni,* & vehementia *Demoſtheni,* & methodo *Ariſtoteli* atque *Galeno* anteponit (*Beza*). In quo mihi videtur pictores imitari, qui Chriſti Matrem, dum honorare volunt, regio veſtitu pingunt, & eidem tamen (ita cogente hiſtoria) præſepe, in quo jacet Chriſtus infans, appingunt, nobili ſane Soloeciſmo. Quid enim mundanis Reginis cum pre-

" comes a Queen to have a Manger by her? Poverty " is the Glory of *Mary*; but Painters are reſolved to " beſtow Riches upon her. In like manner, St. *Paul* " declares that he is *rude in Speech*, and glories in it; " but *Beza* will have him to be a very Polite Writer. " I am of a quite different Opinion, *&c.*" See the Marginal Note.

Caſtalio maintains in the ſame Page, that St. *Paul* committed two Soleciſms; one in the 11th Verſe of the IXth Chapter of the ſecond Epiſtle to the *Corinthins*; and the other in the IIId Chapter of the Epiſtle to the *Coloſſians*. Upon the firſt Paſſage, he ſays: *Eſt enim ibi Soloeciſmus, à Paulo alioquin non alienus*, &c.

St. *Chryſoſtome* relates a Story, whereby it appears that he was ſomewhat credulous. When the Prieſt (ſays he) performs Divine Service, the Angels are preſent at it, and the whole Sanctuary is fill'd with the Heavenly Powers. One may very well believe it, conſidering the Myſteries that are then celebrated. I heard a certain Perſon ſay, That an admirable Old Man, who uſed to have ſeveral Revelations, had ſuch a Viſion, and ſaw at that Time all of a ſudden a Multitude of Angels, in White Garments, ſurrounding the Altar, and bending their Heads, like ſo many Soldiers ſtanding before a King. St. *Chryſoſtome* ſays,

---

præſepibus? Mariæ gloria eſt paupertas, & pictores eam divitiis ornant. Sic Pauli gloriatio eſt ſermonis imperitia, & iſti eum etiam arte comunt. Ego vero longè aliter judico. Videtur enim mihi de Pauli oratione aptiſſimè id dici poſſe, quod dicit Deus do *ligno vitis*, Ezech. 13. Ut enim ligno vitis nihil vilius eſt, ſi fructu careat: Sic oratione Pauli nihil ab omni arte remotius, nihil abjectius, ſi ei ſpiritum detraxeris. Rurſumque, quemadmodum fructu vitius nihil ſuavius, ſic Pauli ſpiritu nihil excellentius. *Sebaſt. Caſtellionis Defenſio ſuarum Tranſlationum Bibliorum, & maximè Novi Fœderis. Baſileæ, ex officina Johan. Oporini.* 1562. *Pag.* 203. 'Tis a Book of 237 Pages in 8vo.

ſays, he believes that Story. Καὶ ἔγωγε πείθομαι. That Father goes on thus: Another Perſon told me, not upon a Hear-ſay, (for he was thought worthy of ſeeing it,) that thoſe, who depart this Life, after they have been made Partakers of thoſe Myſteries, are carried into Heaven by Angels, *becauſe of THAT which they have received,* διὰ ἐκεῖνο τὸ λαφθὲν.

Among the Dangers (ſays St. *Chryſoſtom*) to which the Virtue of a Biſhop is daily expoſed, that which ariſes from his frequent converſing with Women, is none of the leaſt. "Whilſt he viſits ſick Women, "whilſt he comforts thoſe that are afflicted, and re- "proves the Lazy, *&c.* the Devil may eaſily find ſeve- "ral Ways to get in, unleſs he be very careful to ſtand "upon his Guard. For the Eyes of Women, whe- "ther they be Virtuous or Unchaſt, make a quick "Impreſſion upon the Heart: Their Flatteries are very "engaging, *&c.* Nay, a fervent Charity, which is "the Cauſe of all good things, occaſions a thouſand "Evils to thoſe, who know not how to make a right "Uſe of it.

St. *Chryſoſtom* does ingenuouſly confeſs that he is ſubject to ſeveral Paſſions, which render him unworthy of the Epiſcopal Dignity. That Father was a Man of great Parts, and his Writings are generally very much eſteemed.

He is called *un orgueilleux Villain* (a proud Raſcal) in the *Scaligerana*; but I cannot believe that *Scaliger* was guilty of all the ſcandalous Reflexions upon ſeveral Authors, that are to be found in that Book. I have a better Opinion of his Morality. Whoever has an ill Tongue, cannot be an honeſt Man.

Some Men are ſtrangely prepoſſeſt againſt the Fathers, ſo far as to ſay that they are more fooliſh than the Rabbins. Others admire them to ſuch a Degree, that they can hardly find any Miſtake in their Writings. Thoſe Two Extremities ought to be avoided: Otherwiſe we ſhall never be able to make a good Uſe of the Fathers. How many uſeful Diſcoveries might have been made, if their Works had been read without any Prejudice!

This

This Treatiſe concerning the Chriſtian Prieſthood is an Excellent Piece. St. *Chryſoſtom* diſcovers a great Knowledge of Human Nature: His Deſcriptions are lively, his Obſervations very Judicious, his Moral Precepts admirable; and the whole Book is written with great Perſpicuity and Elegance. The Publick is very much obliged to Mr. *Thirlby* for publiſhing ſuch a fair Edition of that Work. It were to be wiſhed that the beſt Pieces of the Fathers were printed by themſelves for the Uſe of thoſe, who are not able to buy the Works of thoſe Ancient Writers.

Mr. *Thirlby* informs us that the *Greek* Text of this Treatiſe, eſpecially in the three laſt Books, has been collated a ſecond Time with Manuſcripts, and is more correct than it was in the foregoing Edition. He has reviſed the Notes, and made ſome Alterations in them. He has alſo mended ſeveral Faults, and altered ſome things in the Diſſertation. The whole has been performed according to the Notions of the late Editor, who deſigned to reprint St. *Chryſoſtom*'s Treatiſe.

As for what concerns the Diſſertation prefix'd to this Work, I ſhall only obſerve, that the Author undertakes to prove,

I. That the Chriſtian Church is a true, (tho' Spiritual,) Society properly ſo call'd, diſtinct from all other Societies; and that every Man is bound to be a Member of it.

II. That the Government of that Society was committed by the Apoſtles to the Biſhops, with a Power of ordaining the Miniſters of the Church.

III. That this Chriſtian Society was not confounded with the Civil Society ever ſince the Time of *Conſtantin* the Great, but always remained a whole Body diſtinct from the Civil Society in every thing relating to the Spiritual Power.

IV. That the Power of Excommunication belongs to the Church *Jure Divino*.

V. That

V. That none have a Right to adminiſter the Lord's Supper but Prieſts duly ordained by Biſhops.

VI. That the Laity never had a Right, properly ſpeaking, to give their Votes at the Election of the Clergy. Theſe are the Heads on which the whole Diſſertation runs.

I ſhall hereafter give an Account of St. *Gregory Nazianzen*'s Apologetical Oration, and of Mr. *Thirlby*'s Notes upon it.

ARTICLE VI.

SOME Particulars relating to CASTALIO. *In a Letter to* *** *By the Author of theſe* Memoirs.

HAVING mentioned a Paſſage of *Caſtalio* in the foregoing Article, I ſhall inſert here a Letter occaſioned by theſe Words of Dr. *Spencer* in his Notes upon the Firſt Book of *Origen* againſt *Celſus*, pag. 10. "Perbeatum hominum genus! quibus licitum erit cuticulam ſimul & religionem impenſius reliquis curare, congeſtis frui decimis, & neſcire Muſas, jactaque harpagine ſibi rerum omnium emolumenta atque ipſos homines adhamare, qua nec ſtipites curſu flumenis devectos attrahere *Caſtellioni* concedebatur.

SIR,

I HAVE by me a Letter written by *Caſtalio* to the Magiſtrates of *Baſil*, whereby I am able to clear the Paſſage, about which you deſire ſome Information. You know that unhappy Man (*infelix Literator*) was violently perſecuted by *Calvin* and *Beza*. It appears from

from the Letter of that Good and Learned Man, that thoſe two Illuſtrious Reformers took hold of every Opportunity to cry him down, and deſtroy his Reputation. They called him a *Papiſt*, which was a moſt unreaſonable Accuſation. They ſaid he had tranſlated the Bible into *Latin* at the Inſtigation of the Devil. *Unum eſt* (crimen) *quod Biblia tranſtulerim impulſu, inſtinctuque Diaboli. Cogitate quam verisimiliter hoc ſcripſerunt.* When Rivers overflow, they frequently carry down ſeveral Pieces of Wood, which any Body may lawfully get and keep for his own Uſe. *Caſtalio*, who was poor, and had a Wife and Children, got with an Harping-Iron ſome Wood floating upon the *Rhine*. When *Calvin* and *Beza* heard of it, they proclaimed every where that he had ſtolen ſome Wood belonging to his Neighbours. " Alterum (*crimen*) eſt, quod vicini mei ligna harpagone " rapuerim. Hinc cognoſcite, mei clementiſſimi Do" mini, quales ſint accuſatores mei. Si enim eorum " accuſationi credetis, oportebit non ſolum me, ve" rum etiam vicinos tunc meos, & piſcatores mul" tos, alioſque cives Baſilienſes, fortaſſe pluſquam " trecentos, mecum dare furti pœnas, quippe qui " eadem ligna mecum palam rapuerint. Hoc iſti " cum furtum palam toto orbe publicatis libris inter" pretati ſunt, cogitate quales ſunt & in ceteris, præ" ſertim ſi quem oderint; nam mea ſcripta nihilo " candidius profecto ſunt interpretati, quam HAR" PAGONEM, *&c.* This is a Remarkable Inſtance of *Odium Theologicum*. I think, Sir, I have ſufficiently cleared the Paſſage about which you have been pleaſed to conſult me, *&c.*

ARTICLE

ARTICLE VII.

AMSTERDAM.

M. *Bellefontaine* * complains, that our Phyſicians feel the Pulſe of their Patients too haſtily. "The *Chineſe* † (ſays he) are more ſucceſsful in "Feeling the Pulſe: Which is not to be wondered "at, becauſe they generally beſtow an Hour upon "it; during which Time the Maſs of the Blood "goes ſeveral Times through the Ventricles of the "Heart: And therefore, after ſuch a long Obſer- "vation, they are able to judge of the Conſtitution "of the whole Maſs. But our Phyſicians take a "different Courſe; and I think they are to blame "for not beſtowing all the Time that is Neceſſary. "When they have obſerved ſome Beatings of the "Pulſe, they immediately give over, and fancy "they know the Conſiſtence of the whole Maſs of the "Blood; wherein they are miſtaken. For it may "happen, that the Particles of Blood that follow "immediately, will have another Conſiſtence, and "be differently mixed. Beſides, an extraneous Fer- "ment, coming from the Conduits of the ſolid "Parts, may get into the Blood, which never- "theleſs remains ſound, till thoſe heterogeneous "Particles are conveyed into the Heart, where "they cauſe a Fermentation in the whole Maſs. "And therefore the Pulſe muſt needs have diffe- "rent Beatings, and be ſometimes ſtronger or weak- "er, quicker or ſlower.

The

---

* This is a Continuation of the News from *Amſterdam* in the iv Article.

† See the Third Volume, Art. LXXVIII. at the End.

ARTICLE VIII.

CHRISTIANI GRYPHII, Rectoris olim apud Vratiſlavienſes Magdalenæi, Apparatus, ſive Diſſertatio Iſagogica de Scriptoribus Hiſtoriam Seculi XVII. illuſtrantibus. Lipſiæ, apud Thomam Fritſch. MDCCX.

That is,

An Introduction to the Knowledge of thoſe Writers, who have illuſtrated the Hiſtory of the XVII^th *Century. By* CHRISTIAN GRYPHIUS, *late Rector of* Magdalen-*College at* Breſlaw. Leipſick 1710. *in* 8vo. *Pagg.* 599. Sold by *Paul Vaillant*, in the *Strand.*

I GAVE Notice of this Book in the Firſt Volume of theſe *Memoirs*, Art. LXXVIII, and mentioned ſome few Particulars contained in it. A further Account of that Work, which is lately come into my Hands, will not be unacceptable to the Lovers of Hiſtory. M. *Gryphius* ſhews in his Preface what ſort of Books are neceſſary to write the Hiſtory of the XVIIth Century, and what other Helps are requiſite to undertake ſuch a Work. His *Introduction* conſiſts of XIX Chapters. In the Firſt, he mentions thoſe Authors, who have writ a general Hiſtory of the laſt Century, and thoſe who have publiſh'd Monthly Relations, Collections of Original Pieces, Abridgments, Chronological Tables, Genealogies, &c. He proceeds to thoſe, who have given an Account

count of the Hiſtory of *Germany* and *Bohemia*. The following Chapters concern *Spain* and *Portugal*; *France*; *Great-Britain* and *Ireland*; the *Low-Countries*; *Switzerland*; *Italy*; *Hungary*, with the Neighbouring Kingdoms and Provinces; *Poland*; *Denmark*; *Sweden*; *Muſcovy*; the *Turkiſh* Empire, and *Tartary*; *Perſia*; the Empire of the Great *Mogul*, and other Kingdoms in the *Eaſt-Indies*; *China* and *Japan*; *Africa*; and *America*.

The Author mentions, not only thoſe Writers, who have publiſhed the Hiſtory of each Country, but alſo thoſe who deſcribed particular Provinces and Towns, who writ Geographical and Genealogical Books, who publiſhed Original Pieces, and Letters. Laſtly, he is ſo particular as to take in Travels, Orations, Poems, Publick Solemnities, *&c.*

This Work is a very uſeful Repertory; and it were to be wiſhed that M. *Gryphius* had given his Judgment about ſeveral Books, which he only mentions. I ſhall inſert ſome of his Obſervations. 1. The Knowledge of the *Latin* and *French* Laaguages (ſays he) are not ſufficient to write a General Hiſtory. Whoever goes about ſuch a Work, muſt alſo underſtand *Italian*, *Spaniſh*, and *Engliſh*. " Thoſe are " very much miſtaken, *continues the Author*, who fancy " there is nothing of Worth to be found in *Eng-* " *land*, but what concerns Divinity, or perhaps Philo- " ſophy ". *Nimis enim, meo quidem judicio, aberrant, qui putant, apud Anglos nihil aliud eximii, quam in Theologia aut forte Philoſophia quærendum eſſe.* " I ſhall make it appear in its proper Place, that, " the *Engliſh* have wonderfully illuſtrated the Hiſto- " ry of their Nation in their own Language ". The Author might have added, that *England* has produced ſeveral Learned Criticks, and other Men diſtinguiſhed by their Erudition, ſuch as Mr. *Dodwell*, *Gataker*, Dr. *Hammond*, Biſhop *Pearſon*, Mr. *Selden*, Archbiſhop *Uſher*, &c. not to mention thoſe Learned Men, great Mathematicians, Eminent Phyſicians, *&c.* who are now an Ornament to this Nation. 2. M. *Gryphius* does very much commend a Diſſertati-

" *Padua* to tell him, that ſuch a *Latin* Expreſſion is " uſed in a good Senſe. My Friend told me ſeve- " ral other Things of that Nature, which I have " forgot.

Article IX.

A LETTER concerning Witchcraft, taken from the Second Volume of the Bibliotheque Critique.

SIR,

THE late Decree of the King's Council, in Favour of ſeveral Perſons condemned to Death by your Parliament †, appears to me very extraordinary. 'Tis no uſual Thing to reverſe a Sentence pronounced by a Supreme Court. M. *Du Tot Ferrare* Counſellor in this Parliament, being informed that thoſe Perſons had been condemned, deſired the firſt Preſident *Pelot* to put off their Execution for ſome Days. That wiſe Magiſtrate refuſed it at firſt; but having thought of it, he propoſed the Thing, and his Requeſt was granted. Immediately he acquainted my Lord Chancellor † with that Affair, which appeared to him very Important. The Chancellor writ a Letter to the Parliament of *Normandy*, whereby he deſired them to ſend him an Account of their Procedings in a Trial about Witchcraft; which

* The Parliamens of *Normandy*.
† Chancellor *Daligre*.

which they did. An Advocate of that Parliament ſent me their Account, being deſirous to know what I thought of it. I could not forbear writing to him, that thoſe Gentlemen are too haſty in point of Witchcraft; and that a certain Lieutenant Criminal of the Country of *Caux*, whom you know, hanged and burned People Twelve at a Time, tho' they were not convicted of Poiſoning, or any impious Practice; which are the two chief Things to be examined by a Judge in thoſe ſorts of Trials. For what is commonly ſaid of the Devil's Meeting, ought to be looked upon as an idle Story.

That pretended *Meeting*, about which thoſe who believe they have been at it, relate ſo many extravagant Things, is only in their Imagination. I own that ſome Country People, eſpecially Shepherds, do now and then rub their Skin with ſome Narcotick Greaſe or Ointments, which caſt them into a ſound Sleep, and fill their Imagination with a Thouſand Viſions. When they are thus aſleep, they fancy they ſee every Thing, that was told them concerning the Devil's Meeting by their Fathers, who were alſo Shepherds or Wizards, if you will have me call them ſo. Whereupon I will inform you of what I have been told by a Country-Friend of mine, who pretended to have a mind to go to the Devil's Meeting with his own Shepherd, who had the Reputation of being a great Sorcerer. Having frequently urged that Shepherd to carry him thither, at laſt he obtained his Deſire. He went to him in the Night at the appointed Time: The Shepherd immediately gave him ſomething to greaſe himſelf withal. He took that Greaſe, as if he had a mind to rub his Skin with it. But he deſired that the Shepherd's Son, who was to go to the Devil's Meeting with his Father, ſhould anoint himſelf firſt. Which being done, that Gentleman told the Shepherd, that he ſhould be glad to know what would become of that young Man. Not long after the young Man fell faſt aſleep; and when he waked, tho' he had not ſtirred from that Place, he gave an Account of every

thing he thought he had ſeen at the Devil's Meeting, and even named ſeveral Perſons whom he pretended to have ſeen there. My Friend perceived then, that what is commonly ſaid of the Devil's Meeting, was a mere Fancy. I have told you this Story, that you may impart it to your Brethren, who being prepoſſeſt with popular Errors about Witchcraft, do frequently hang and burn poor Wretches, whoſe Crime does only conſiſt in the Weakneſs of their Imagination.

In the Account which the Parliament of *Normandy* have ſent to my Lord Chancellor, inſtead of ſhewing how they proceed againſt People accuſed of Witchcraft, they undertake to prove that wicked Spirits continually move Men to do evil; Whereupon they mention the renouncing of the Devil at Baptiſm. In the next Place, They quote the Holy Scripture to prove that there are Wizards and Conjurers. Beſides the Scripture, they alledge the Laws of ſeveral Nations, whereby ſuch Perſons are condemned to Death. This was altogether foreign to the Purpoſe; for the only Thing that my Lord Chancellor deſired to know, was this, *viz.* How they proceeded againſt Perſons accuſed of Witchcraft: But they are wholly ſilent about it.

The moſt plauſible Argument alledged by them to condemn thoſe Perſons to Death, is this: Men, ſay they, who confeſs that they have given up themſelves to the Devil, muſt needs have done a great deal of Miſchief. Thoſe Gentlemen ſuppoſe, that Sorcerers make a Pact with the Devil, and ſometimes in Writing. But if the Judges did narrowly enquire into the Matter, they would frequently find that thoſe Pacts are no leſs imaginary than the Devil's Meeting. They ſhould examine, whether the impious Practices which attend thoſe Pacts, deſerve that a Man ſhould be put to Death: Or whether they are ſuch as belong to Confeſſion. I have had the Curioſity to read ſome Trials about Witchcraft, and found a Thouſand Contradictions

in

in moſt of them. In a Word, the Indictments are full of Extravagancies. Which ſhould be ſufficient to open the Eyes of credulous Judges, and to prevent their being too haſty in condemning Men, who frequently confeſs through a weak Imagination, that they have done ſeveral Things, which they never did.

I remember, that when I was a Youth, I ſaw a Man of a great Age, who called himſelf the eldeſt Wizard of that Part of the Country where he lived. He named a prodigious Number of People, whom he pretended to have ſeen at the Devil's Meeting: Nay, he mention'd the Days on which they met; and told every Body how they danced with the Goat, and worſhipped him. What is commonly ſaid of a Goat, that preſides in the Devil's Meeting, is not new: Thoſe Animals are mention'd in the moſt Ancient Magical Books, as if the Dæmons loved to appear under that Form.

The Old Sorcerer, whom I have juſt now mentioned, fancied he had gone Twelve Hundred Leagues over the Sea in a Wooden Pail, to deſtroy with a certain Powder all the Tobacco that grows at *St. Chriſtophers*. 'Tis certain there was then no Tobacco in that Iſland, where it grows now ſo plentifully. Immediately there went a Report, that Tobacco had been bewitch'd: Which being noiſed about in ſome Sea-Port-Towns, where they drove a great Trade in Tobacco; that pretended Sorcerer came to believe that he had croſſed the Sea in a Wooden Pail. Some Men, and among others the Lieutenant-Criminal abovementioned, gave Credit to that Foolery.

'Tis certain that Country-People, eſpecially in thoſe Parts which afford a fat Soil and good Paſtures, are very envious, and cannot bear the Proſperity of their Neighbours. Many of them are skilled in the Art of poiſoning Cattle. Thoſe who have the Reputation of doing it, are commonly called Sorcerers. There are many of thoſe pretended Sorcerers in the Province of *Brie*, becauſe that Country is full

of Paſtures, and abounds with Cattle. Nay, ſome Peaſants are glad to be accounted Sorcerers, that they may be dreaded by their Neighbours, and leſs taxed than others. The great Credulity of many Judges in that Country, does rather increaſe than leſſen the Number of Sorcerers. The Indictments drawn up by thoſe Judges, are full of abſurd and ridiculous things, wholly inconſiſtent one with another. They call thoſe Men Sorcerers, who are only Poiſoners, and ſhould be ſeverely puniſhed as ſuch.

I am fully perſuaded that the Sentence of the Parliament of *Rouen*, lately reverſed by the Council, was grounded upon thoſe popular Errors, with which a great many Judges are prepoſſeſſed, eſpecially in the Country. Which is the Reaſon why the Council have more narrowly enquired into the Matter: And becauſe they did not find the Priſoners guilty of poiſoning or any impious Thing, they have wiſely commuted the Puniſhment of Death into Baniſhment. For, it wou'd have been a dangerous Thing to acquit and ſend them back into their Country, where their Life had not been ſafe, becauſe the People are ſtrangely prepoſſeſſed in Point of Witchcraft.

Whilſt I am upon this Subject, which has been horribly confounded by *Bodin*, *Delrio*, and other ſuch Writers, I will freely tell you what I think of it, having had Occaſion to enquire into the Matter, in order to undeceive ſome of my Friends, who were too fond of Magical and Cabbaliſtical Books. Being skilled in the *Hebrew* Tongue, which is the Language in which the Books concerning practical *Cabbala* were written by ſome *Jewiſh* Impoſtors, I have read as many of thoſe Books as I could get. I had ſome from M. *Hardi*, Counſellor of the Chatelet at *Paris*, a Gentleman who is very free from popular Errors; and found nothing in them but ridiculous Things and idle Stories. Mr. *Th*.... a Gentleman of your Town, whom you know, deſired me to examine ſeveral *French* and *Latin* Books relating

relating to that Subject, which he had in his Library. He ſet a particular Value upon the Books of the famous *Agrippa*, entitled *de Philoſophia occulta*. The Fourth runs only upon Magick. But I ſhewed him immediately, that *Agrippa* is not the Author of that impertinent Book, which is not to be found in the *Folio* Edition, that conſiſts only of Three Books. 'Tis a ſurpriſing Thing, that a Book ſtuffed with Extravagancies ſhould make an Impreſſion upon ſeveral People, and that they ſhould be ſo weak, as to read it very ſeriouſly.

'Tis not long ſince an Officer of the Parliament of *Paris* brought me the famous Book call'd, *The* Claviculæ *of* Solomon, out of which ſome other Books have been forged by ſome Impoſtors of theſe latter Times. That MS Copy, which is a *Folio* Book very well written, comes from *Thuanus*'s Library, where it is carefully preſerved, and ſhewed to the Curious as a valuable Piece. How many fooliſh Things and Impertinencies have I found in thoſe Famous *Claviculæ*, wherein one may ſee the Figures of the *Genii*, and the ridiculous Prayers addreſſed to them! The fooliſh Book printed in *French* at *Rouen*, under the Name of the Curate of *Milemont*, is only an Extract of thoſe *Claviculæ* and of the Book aſcribed to *Agrippa*. You can hardly believe how many People of both Sexes in *Normandy* have been ſpoiled by reading the Book of that Curate. They make uſe of it chiefly to find out Treaſures with the Help of ſome *Genii*; pretending that when they have mumbled ſome Nonſenſical Words, looking on a certain Part of Heaven, thoſe *Genii* will appear to them. ——

MY mentioning the Curate of *Milemont*, puts me in mind of ſeveral Curates, eſpecially in the Country, who are too Zealous, and pretend to unbewitch ſimple Women. Tho' that pretended Bewitching is only a Diſtemper of the Imagination, they uſe ſeveral Ancient Prayers of the Church to cure an imaginary Diſeaſe, which ſhould be cured by Phyſicians. I knew a Curate near the Town where you live,

live, at whoſe Houſe there was on certain Days of the Year a great Concourſe of Women, who pretended to be bewitched. Ever ſince he died, the Number of bewitched Women is much leſs than it was.

I ſhall conclude this Letter with a pleaſant Story about Witchcraft. A Man, hated by his Neighbours, was accuſed of being a great Sorcerer. His Accuſers pretended to prove the Charge by undeniable Arguments. They had ſeen a Broom, and ſome Greaſe, in the Corner of his Chimney, and ſome Wafers upon the Mantle-tree. The Broom, ſaid they, ſerved him to go to the Devil's Meeting; which is called, *Riding upon the Broom* (*Chevaucher le Balai, ou l' Eſcouette,*). As for the Greaſe, They pretended that he rubbed himſelf with it, as all Sorcerers do. The Wafers, ſaid they, are uſed by him for ſome impious Thing. But that Man came off very cleverly. The Broom (ſaid he, in Anſwer to his Accuſers,) ſerves me to ſweep my Chimney. I have got the Itch; and therefore I rub my Skin with that Greaſe. As for the Wafers, I make uſe of them to ſeal my Letters. Moſt Trials about Witchcraft, in the Diſtrict of your Parliament, are not better grounded than this. Can any one believe, that as ſoon as it comes into a Shepherd's Head to put a Broom between his Legs, the Devil is obliged to fetch him away, or to ſend one of his Agents to carry him to his Meeting? Believe me, Sir; If the Devil had a mind to make an Apology for himſelf, he would eaſily ſhew, that Men aſcribe to him a Thouſand Things, of which he is not the Author.

PARIS 1672.

The Readers will find a curious Piece concerning Witchcraft, extracted from the Archives of Geneva, *in the firſt Volume, Art.* XLVII.

ARTICLE

ARTICLE X.

AN HISTORICAL ACCOUNT, never before publiſh'd, of the Life † and Trial of MICHAEL SERVETUS. *In ſeveral Letters to* * * * *. *By the Author of theſe* Memoirs.

Letter I.

SIR,

IN order to ſatisfy your Curioſity, I ſhall freely communicate to you all the Diſcoveries that I have made concerning the Famous Heretick, *Michael Servetus*, beſides what I have inſerted in my Account of the *Bibliotheque Critique*: And tho' it be a a Subject that will afford Matter for ſeveral Reflections, yet I ſhall hardly make any, being contented to relate Hiſtorical Facts, and leaving it to you to make your Obſervations upon them.

MICHAEL SERVETUS was born in the Year * 1509. at *Villanueva* † in *Arragon*. His Father, who was a Notary, ſent him to the Univerſity of *Toulouſe*, to ſtudy the Civil Law. *Servetus* began to

† *See* Servetus *in the* Index.

* He ſaid during his Trial, the 28th of *Auguſt* 1553, that he was then 44 Years of Age.

† *Thuanus* and ſeveral other Authors ſay, He was born at *Tarragona*; which is a Miſtake.

to read the Bible then, which he had never done before. It does not appear that there were any Antitrinitarians in *France*, or any where elſe at that Time; and therefore it is not improbable that he himſelf broached the new Doctrine, for which he was put to Death afterwards. Perhaps he applied himſelf to read the Holy Scripture, becauſe the Reformation made a great Noiſe in *France*; and being ſenſible that the Church wanted to be reformed, 'tis not unlikely that he went ſo far, of his own Head, as to fancy that the Trinity was one of thoſe Doctrines that were to be rejected. However it be, he grew very fond of his Opinions; and after he had been Two or Three Years at *Tou'ouſe*, he reſolved to retire into *Germany*, and to ſet up for a Reformer. He went to *Baſil* by the way of *Lyons* and *Geneva*; and having had ſome Conferences at *Baſil* with *Oecolampadius*, he ſet out for *Strasburg*, being extremely deſirous to diſcourſe with *Bucer* and *Capito*, two celebrated Reformers of that City. At his Departure from *Baſil*, he left a Manuſcript, which he had written againſt the Trinity, in the Hands of *Conrad Rouſs* a Bookſeller, who ſent it afterwards to *Haguenau*. *Servetus* ſent thither from *Strasburg*, to get it Printed, in the Year 1531. The Title of that Book, and a ſhort Account of the Author's Doctrine, may be ſeen in my Account of the *Bibliotheque Critique* †. That Piece was publiſhed at *Strasburg* and *Francfort* before the Month of *Auguſt*, When it was brought into *Switzerland*, ſeveral Proteſtant Divines were very much diſpleaſed with it, as it appears from a Letter of *Oecolampadius* to *Bucer*. "I ſaw this Week, *ſays he* *, our Friends of "*Berne*,

† *See* Servetus *in the* Index.

* Inviſi hac hebdomada Bernates, qui te & Capitonem ſalutant plurimum. Libellus *de Trinitatis Erroribus* à quibuſdam ex illis viſus duntaxat, ſupramodum offendit. Vellem te ſcribere Luthero, quod nobis inſciis liber alibi excuſus ſit. Impudentia enim erat adſcribere

" *Berne*, who make their Compliments to you and " to *Capito*. They are very much offended with " the Book entitled, *De Trinitatis Erroribus*, which " ſome of them have ſeen. I deſire you would " acquaint *Luther*, that this Book was printed out " of this Country, and without our Knowledge. " For, (to mention but One Article,) it is an im- " pudent Thing to affirm, as the Author does, That " the *Lutherans* do not underſtand the Doctrine of " Juſtification. But that Man, whether he be a " *Photinian*, or of any other Sect, thinks he knows " more than every Body elſe. Our Church will be " very ill ſpoken of, unleſs our Divines make it " their Buſineſs to cry him down. I beſeech you " in particular to keep a watchful Eye over it, and " to make an Apology for our Church, at leaſt in " your Confutation inſcribed to the Emperor. We " know not how that Beaſt came to creep in among " us. He wreſts all the Paſſages of the Scripture, " to prove that the Son is not Coeternal and Con- " ſubſtantial with the Father, and that the Man " Chriſt is the Son of God ". This Letter is dated *Auguſt* 5. 1531.

The Magiſtrates of *Baſil* deſiring to know *Oecolampadius*'s Opinion concerning the Book of *Servetus*; that Reformer made a ſhort Diſcourſe in their Preſence, wherein he ſhew'd that it was a pernicious Book; but he expreſs'd himſelf with great Moration.

---

adſcribere Lutheranis, juſtificationis rationem eos ignorare, ut de reliquis taceam. Sed Photinianus ille, vel neſcio cujus ſectæ homo, ſolus ſapere ſibi videtur. Niſi ab Eccleſiæ noſtræ doctoribus explodetur, peſſimè auditura eſt. Tu præ aliis, oro, vigiles: Et ſi non alibi, certè in confutatione tua ad Imperatorem Eccleſias noſtras excuſa, utcumque hæc beſtia irrepſerit. Abutitur omnibus in ſuum ſenſum, tantum ne confiteatur Filium coæternum Patri & Conſubſtantialem. Atque hic eſt, qui ſuſcipit probandum hominem Chriſtum eſſe Filium Dei. *Oecolampadii & Zuinglii Epiſtolæ.* Lib. IV. Pag. 801, Baſil 1592. in Quarto.

deration. That Diſcourſe tranſlated into *Latin*, may be ſeen in the firſt Book of *Oecolampadius*'s and *Zuinglius*'s Epiſtles, *p.* 83.

Oecolampadius writ alſo Two * Letters to *Servetus* about his Book, wherein he confuted him in a very civil manner, and intreated him to renounce his Errors. He blames *Servetus* for expreſſing a greater Eſteem for *Tertullian*, than for all the other Fathers of the Church.

The next Year, (1532) *Servetus* publiſhed another Book againſt the Trinity at *Haguenau*. I refer you, Sir, to the ſame Part of my *Memoirs*, where you will find the Title of that Book, and a ſhort Account of it.

Servetus having publiſhed thoſe Two Books, reſolved to return into *France*, becauſe he was poor, and did not underſtand the *German* Language. He himſelf alledged thoſe Two Reaſons for it at his Tryal. He returned to *Baſil*, and from thence went to *Lyons*, where he lived about Two or Three Years. Whilſt he was there, *Melanchthon* writ a Letter to *Joachim Camerarius*, wherein he told him what he thought of *Servetus*, and his Books. He ſays, That *Servetus* appears to him a ſubtil and cunning Man; but that he wants Gravity; that his Thoughts are confuſed; that he has not ſufficiently meditated upon the Things he treats of; and that his Notion of Juſtification is very extravagant. *Melanchthon* adds, That he has been always afraid, that Diſputes about the Trinity would break out ſome Time or other. The Paſſage is very curious; and therefore I ſhall ſet down *Melanchthon*'s own Words.

" De Serveto rogas quid ſentiam: (*ſays* † *that excellent Man*). Ego vero video ſatis acutum ac vafrum

* The 1ſt and 2d of the Firſt Book.

† *Melanchthon. Epiſtolæ. Lib. IV. Ep.* 140. *Edit. Lond.* That Letter is dated in the Year 1533.

" vafrum eſſe in diſputando, ſed planè gravitatem " ei non tribuo. Et habet, ut mihi videtur, con- " fuſas imaginationes, nec ſatis explicatas earum " rerum, quas agitat, cogitationes. De Juſtificatione " manifeſtè delirat ". The following Words are very remarkable: " Περὶ τῆς τριάδος, ſcis me ſem- " per veritum eſſe, fore ut hæc aliquando erumpe- " rent. Bone Deus! quales tragoedias excitabit hæc " quæſtio ad poſteros, εἰ ἔστιν ὑπόστασις ὁ λόγος, " εἰ ἔστιν ὑπόστασις τὸ πνεῦμα. Ego me referro ad " illas Scripturæ voces, quæ jubent invocare Chri- " ſtum, quod eſt ei honorem Divinitatis tribu- " ere, & plenum conſolationis eſt. τὰς δὲ ἰδέας " περὶ ὑποστάσεων καὶ διαφορὰς ἀκριβῶς ζητεῖν ἐ πάνυ " συμφέρει.

You ſee, Sir, that *Melanchthon* proved a true Prophet. How many Diſputes about the Trinity has the World ſeen ſince the Year 1533. in which this Letter was written! That Great Divine foreſaw, that ſeveral People not contented with *Luther*'s and *Calvin*'s Reformation, would boldly attack the Doctrine of the Trinity. The Thing happen'd, as he foretold it. Some are of Opinion, that the Reformation would have made a further Progreſs, had it not been for the Antitrinitarians.

In the next Letter to *Camerarius*, *Melanchthon* ſays, *Servetum multùm lego*; and adds, That *Servetus* did *Tertullian* a great deal of Wrong, in maintaining that this Father did not believe the *Logos* to be an *Hypoſtaſis*. This Second Letter is dated in the ſame Year as the Firſt.

Servetus having been Two or Three Years at *Lyons*, as I have already ſaid, went to *Paris*, where he ſtudied Phyſick under *Sylvius*, *Fernel*, and ſome other Profeſſors. He took his Degree of Maſter of Arts, and was admitted Doctor of Phyſick in that Univerſity, and practiſed the ſame afterwards. He was for ſome Time Corrector of the Preſs at *Lyons*.

Beza

Beza (*a*) informs us, That *Calvin* knew *Servetus* at *Paris*, and, oppoſed his Doctrine. The ſame Author adds, That *Servetus* having agreed to engage in a Diſpute with *Calvin*, upon a certain Day and a certain Hour, durſt not appear at that Conference. I find in the *Bibliotheca* (*b*) *Antitrinitariorum*, that he publiſhed at *Paris* in the Year 1537. a Book entitled *Ratio Syruporum*.

Whilſt *Servetus* was at *Paris*, his Book *de Trinitatis Erroribus* was diſperſed (*c*) in *Italy*, and very much approved by many *Italians*, who deſign'd to forſake the Church of *Rome*. *Melanchthon* being informed of it, writ a (*d*) Letter to the Senate of *Venice* in the Year 1539. importing, That a Book of *Servetus*, who had revived the Error of *Paulus Samoſatenus*, was handed about in their Country. He beſeeches them to uſe their utmoſt Endeavours, that the *impious Error of that Man may be avoided, rejected, and abhorred.* It is not improbable, that *Lælius Socinus*, *Fauſtus*'s Uncle, and ſeveral other *Italians*, took their Antitrinitarian Notions from *Servetus*'s Book.

That Phyſician having finiſhed his Studies at *Paris*, left that City to go and practiſe Phyſick in ſome other Place; which he did Two or Three Years in a Town about Twelve Leagues diſtant from *Lyons*, and then at *Vienne* in *Dauphine*, for the Space of Ten or Twelve Years. I find very few Particulars relating to him during that Time. *Patin* (*e*) ſays, That Dr. *Delavau*, a Phyſician of *Poitiers*, had by him Fifty Letters written to his Father by *Servetus* from *Dauphine*. He adds, that *Scaliger* ſays he had ſeen them.

Servetus

(*a*) Hiſtory of the Reformed Churches of *France*, Vol. I. pag. 14. *Antwerp* 1580.

(*b*) Printed in *Holland* in 1684. pag. 13.

(*c*) See *Boxhorn. Hiſtor. Univerſ.* pag. 70. *ad Ann.* 1552, *Lugd. Batav.* 1652.

(*d*) *Melanchth. Epiſt.* Lib. I. Ep. 111.

(*e*) *Patiniana*, pag. 74, 75. *Amſt.* 1703.

Servetus was at *Lyons* in the Year 1542. before he ſettled at *Vienne*. He corrected in that City (*Lyons*) the Proofs of a *Latin* Bible, and added a Preface to it under the Name of *Villanovanus*. That Bible is very ſcarce. I muſt obſerve, That he went in *France* by the Name of *Villeneuve* from *Villanueva*, the Town where he was born. That Bible (*a*) was Printed by *Hugh de la Porte*, with this Title. *Biblia Sacra ex Sanctis Pagnini Tranſlatione, ſed & ad Hebraïcæ linguæ amuſſim ità recognita & Scholiis illuſtrata, ut planè nova Editio videri poſſit.* *Servetus* added to it ſome Marginal Notes, of which I ſhall have Occaſion to ſpeak hereafter. *Calvin* (*b*) calls them impertinent and impious Notes, and ſays, That *Servetus* got Five Hundred Livres from the Bookſeller for his Pains.

That Reformer kept a long Correſpondence with *Servetus* by way of Letters. He (*c*) informs us, that he endeavour'd for the Space of Sixteen Years to reclaim that Phyſician from his Errors. *Servetus* writ ſeveral Letters to *Calvin* at *Geneva*, from *Lyons* and *Dauphine*, and conſulted him about ſeveral Points. *Calvin* (*d*) ſays, That *Servetus* ſent him the Three following Queſtions from *Lyons*, and deſired him to anſwer them.

I. *An homo Jeſus crucifixus ſit Filius Dei; & quæ ſit hujus filiationis ratio?*

II. *An Regnum Chriſti ſit in hominibus; quando quis ingrediatur, & quando regeneretur?*

(*a*) Critical Hiſtory of the Old Teſtament, pag. 530. *Rotterdam* 1685.

(*b*) *Fidelis Expoſitio Errorum Michaelis Serveti*, &c. among *Calvin*'s Theological Tracts, p. 836. *Genevæ* 1576.

(*c*) *Ibid.* pag. 817.

(*d*) *Ibid.* pag. 827, 828.

III. *An Baptiſmus Chriſti debeat in fide fieri, ſicut Coena; & quorſum hæc inſtituta ſint foedere novo?*

Calvin anſwered thoſe Queries; but *Servetus*, far from being ſatisfied with his Explications, writ to him a Second Letter, containing a Confutation of his Anſwer. *Calvin* being very much diſpleaſed with that Letter, made a ſharp Reply to it, as he himſelf * owns. Whereupon *Servetus*, who was no leſs fiery than his Antagoniſt, grew very angry with him. *Calvin* ſays this Diſpute occaſioned the Hatred, which *Servetus* conceiv'd for him; and complains ** that that Heretick did not ceaſe from that Time to make Imprecations againſt him.

Servetus ſent a Manuſcript to *Calvin*, to have his Judgment about it, ſix Years before he was apprehended at *Geneva*. That Piece was never printed: It was produced againſt him at his Tryal, as I ſhall ſhew hereafter. Thus it appears that a long Correſpondence between *Calvin* and *Servetus* occaſioned at laſt a mutual Hatred and Animoſity, which proved very fatal to the latter. *Calvin* was ſo incenſed againſt *Servetus*, that he could not forbear to revile him in his Commentaries upon the *Bible*. He calls him *a profligate Fellow*, (un meſchant Garnement) *full of Pride*, and *a Dog*, upon † the 1ſt Verſe of the firſt Chapter of St. *John*'s Goſpel. He writ thoſe words before *Servetus* came to *Geneva*; for the *Epiſtle Dedicatory* is dated *January* 1, 1553.

Varillas ‡ affirms, That there is at *Paris* an original Letter of *Calvin* to *Farel*, written in 1546. which was never printed, and that theſe Words are to be found in it. "*Servetus* has lately writ to me, and "ſent

* Ibid. pag. 827.

** Ibid. pag. 835.

† *I make uſe of the Edition of the Year* 1563.

‡ Hiſtoire de l'Hereſie ad ann. 1553. pag. 350, 351 *of the* Paris *Edition in* 4to.

" ſent me at the ſame time a large Book ſtuffed with " idle Fancies, and full of Arrogance. He ſays, I " ſhall find in it admirable Things, and ſuch as " have been hitherto unheard of. He offers to come " hither, if I like it: But I will not engage my " Word; for if he comes, and if any Regard be had " to my Authority, I ſhall not ſuffer him to eſcape " without loſing his Life." *Sorbiere* † mentions the ſame Letter, and ſays, that *Grotius* ſaw it at *Paris*, and that theſe Words were in it. *Audio Servetum huc venturum, ut mecum conferat. Ego, ſi quid apud Magiſtratus poſſum, faciam ut nunquam vivus abeat.* If I am not very much miſtaken, I have read this Paſſage in a Book of *Grotius*. The Book, mention'd in the Words quoted by *Varillas*, is without doubt the Manuſcript which *Servetus* ſent to *Calvin*. The Date of the Letter, *viz.* 1546. does ſufficiently prove it.

Servetus continued to be ſo fond of his new Opinions, that he reſolved to publiſh a third Book againſt the Trinity, and ſome other Doctrines. That Book, for which he was burnt at *Geneva*, came out at *Vienne* in *Dauphine* in the beginning of the Year 1553. with this Title, *Chriſtianiſmi Reſtitutio*, &c. I muſt refer you again to my Account of the *Bibliotheque Critique*, where you will ſee the whole Title, and a general Account of that Book. Beſides what I have ſaid there, I ſhall obſerve that he printed a Thouſand Copies; that moſt of them were burnt at *Vienne* with the Author's Effigies, and at *Francfort*, which is the Reaſon why that Book is ſo ſcarce **; that *Servetus* was neither an *Arian* nor a *Photinian*; that he aſſerted not only the Pre-exiſtence of Chriſt, but alſo that Chriſt is not a *Creature*, nor a Being of *a finite Power*, but *true God*, and that he ought to be worſhipped as ſuch; that he expreſſes himſelf ſo confuſedly, that 'tis no eaſy thing to have a Notion of

† Sorberiana, pag. 48, 49. *of the* Dutch *Edition*, 1694.

** *There was a Copy of that Book in the Year* 1613, *in the Library of the Landgrave of* Heſſe Caſſel.

his Doctrine; that he calls it a Myſtery unknown to the World, but at the ſame time owns that thoſe, who acknowledge Chriſt to be only the *Meſſias* and the Son of God as he is a Man, may attain to Salvation; that he expreſſes upon all Occaſions a great Indignation againſt the Church of *Rome*, and takes it to be the Beaſt mentioned in the *Apocalypſe*. Perhaps, Sir, you will never ſee that Book; and therefore I ſhall inſert ſome Paſſages out of it, as a Specimen of his Style, and of his Abhorrence for the Doctrines and Practices of the Church of *Rome*: Pag. 520. "Inſigni "fraude (*ſays he*) Papiſtis ſuggeſſit Diabolus illa pro "mortuis ſuffragia, ut viventes homines negligant "bene facere, *&c.*" Pag. 504. "Annon vanitatis "eſt divinatio, Dæmonum figmentum, & Antichriſti "præludens augurium, ex quibuſdam fidei Petri te"ſtimoniis *Regium Papatum* inferre? *Theraphiſticum* "ſcelus eſt ex detortis Scripturæ locis idola & cucul"las inducere, & traditiones varias tanto ſacrilegio "de Libro Dei ſuffurari.—— In vanum colitur Deus "à Papiſtis per Papæ Doctrinas & mandata homi"num, Matth. 15." *Pag.* 502. "Admiratione profe"cto & ſtupore nunc duceretur Petrus, ſi mimicum "hunc ludum videret à Mitratis illis, Cucullatis, & "Raſis cum veſtimentis illis ita celebrari, univerſo "populo tam inſigniter idololantre.—— Nulla in Ba"bylonica illa Miſſa eſt Euchariſtia, nulla commu"nionis Cœna, nulla Charitas, nulla corporis Chriſti "participatio. Sed velut in Synagoga Sathanæ, Sa"crificulus ſibi ſoli frangit totulum Azimæ hoſtiæ, & "privatim devorat, dicens, *Corban*, hoc eſt, *vobis* "*etiam proderit.*" Theſe Paſſages would have been ſufficient to move the *Roman Catholicks* to put him to Death, tho' he had not deny'd the Trinity. *Servetus* appears very devout throughout the whole Book, and concludes his whole Diſcourſe concerning *the* LX *Signs of the Reign of Antichriſt*, with theſe Words: "Quiſquis vere credit Papam eſſe Antichriſtum, vere "quoque credet Papiſticam Trinitatem, Pædobaptiſ"mum, & alia Papatus Sacramenta eſſe doctrinas "Dæmoniorum. O Chriſte Jeſu Fili Dei, liberator "clementiſſime,

" clementiſſime, qui toties populum ab anguſtiis li-
" berasti, libera nos miſeros ab hac Babylonica Anti-
" chriſti Captivitate, ab Hypocriſi ejus, Tyrannide
" & Idololatria. Amen." *Servetus* believed that the Reign of *Antichriſt* began in the fourth Century, if not ſooner. That Phyſician is the firſt who mentioned the Circulation of the Blood. The Paſſage of his *Chriſtianiſmi Reſtitutio*, relating to that Matter, may be ſeen in a Book of Dr. *Wotton*'s concerning Ancient and Modern Learning.

Servetus was more cautious than he had been Twenty-two Years before; for he did not put his Name to his laſt Book. However, he was not unwilling to be thought the Author of it; for *Michael* is one of the Interlocutors of one of the two Dialogues inſerted in that Work, and *Peter*, the other Interlocutor, begins with theſe Words, *En adeſt, Servetus eſt, quem ego quærebam.*

Tho' the *Chriſtianiſmi Reſtitutio* was printed very privately, *Calvin* was informed that *Servetus* was the Author of it, and had a Copy ſent to him. Whereupon he deſired a Man, named *William Trie*, to write a Letter to *Lyons* in *March* 1553. wherein *Servetus* was repreſented as a very pernicious Man. That Letter was attended with the Title Page, the *Index*, and the firſt Leaves of the Book. *Servetus* complain'd of it upon his Tryal at *Geneva*, and ſaid that *Calvin* had ſent thoſe Sheets to *Lyons* to have him arreſted and proſecuted as a Heretick. About a Fortnight after, *Calvin* ſent by the ſame Man above Twenty *Latin* Letters, which he had received from *Servetus*, that he might be the better convicted of his Hereſy. Thoſe Letters were mentioned in the Sentence pronounced againſt him at *Vienne*.

Calvin ſucceeded in his Deſign: *Servetus* was * apprehended at *Vienne* by Virtue of *William Trie*'s Letters. The following Circumſtances are very remarkable. The *Vice-Bailiff* carried him to Priſon, as

* *In the Beginning of* June.

if it had been to viſit a ſick Perſon, and ordered the Jailor to uſe him well. His own Servant was allowed to lie in his Chamber, and every Body had the Liberty to ſee him. *Servetus* was not long under Confinement: Two Days after, upon a *Friday* about Nine of the Clock in the Morning, having ask'd the Jailor the Key of the Houſe of Office, he made his Eſcape through it.

The Magiſtrates being informed that he had run away, met on the 17th of *June*, and condemned him to be burnt alive with a ſlow Fire, if he could be apprehended, and in the mean time to be burnt in Effigie with his Books. Accordingly on the ſame Day, his Effigies being laid upon a Cart, was carried to the Place of Execution, faſtened to a Gibbet, and burnt with five Bales of his Books. Here follows the Sentence pronounced againſt him. I ſhall make no Alteration in the Orthography.

" ENTRE le Procureur du Roy Daulphin demandeur en crime d' hereſie ſcandaleuſe, dogmatiſation, compoſition de nouvelles doctrines & livres heretiques, ſchiſme & perturbation de l' union & repos publiques, rebellion & deſobeiſſance aux ordonnances faictes contre les hereſies, effraction & evaſion de priſons royalles Delphinales, d' une part; & Mre Michel de Villeneufve medecin, parcy devant priſonnier aux priſons du Pallaix Delphinal de Vienne, & à preſent fugitif a cauſe deſdits crimes, d'autre.

" Veu par nous les pieces juſtificatives deſdites hereſies, meſmes les Epiſtres & Eſcritures de la main dudit Villeufve addreſées a Me Jehan Calvin preſcheur de Geneve, & par ledit de Villeneufve recogneues, ſes reponces, confeſſions & negations, les reponces & autres procedures concernantes *Balthaſard Arnollet* Imprimeur, certaines balles & livres imprimez, deſquels l' intitulation eſt *Chriſtianiſmi Reſtitutio*, les teſmoings examinez ſur ce que ledit de Villeneufve avoit compoſé & faict impri-

" mer

" mer ledit livre à ſes deſpens, les rapports des Do-
" cteurs en Theologie & autres perſonnes notables ſur
" les erreurs contenus audit livre & Epiſtres. Et leſ-
" quels erreurs & hereſies ſont d' ailleurs manifeſtes
" par la lecture d' yceux faictes ſur l' eva-
" ſion des priſons & diligences de apprehender ledit
" Villeneufve, adjournemens a troys briefs jours &
" defauts ſur iceux obtennus, recollemens des teſ-
" moings, concluſions diffinitives dudit Procureur du
" Roy Daulphin, tout ce qui a eſté remys par de-
" vers nous; le tout conſideré, nous avons dict &
" diſons les dicts defaults avoir eſté bien & deue-
" ment obtenus, pour le profit deſquels nous avons
" forclos & forcluons ledit de Villeneufve de toutes
" exceptions & defenſes, declairé & declairons at-
" teint & convaincu des cas & crimes a luy impoſez,
" pour reparation deſquels nous l' avons condamné &
" condamnons aſſavoir pour le regard de l' amende
" pecuniaire en la ſomme de mille livres tournois d'
" amende envers le Roy Daulphin, cela eſtre incon-
" tinent qu il ſera apprehendé, conduyt ſur un tumbe-
" reau avec ſes livres a jour & heure de marché des
" la porte du Pallaix Delphinal par les carrefours &
" lieux accoutumez juſques au lieu de la Hale de la
" preſente Cité, & ſubſequemment en la place appel-
" lée de Charneve, & illec eſtre bruſlé tout vif a pe-
" tit feu, tellement que ſon corps ſoit mis en cendre.
" Cependant ſera la preſente Sentence executée en
" Effigie, avecques laquelle ſeront ſeſdits livres bruſlés.
" Et ſi l' avons condamné & condamnons es deſpens
" & frais de Juſtice, deſquels nous reſervons la taxe,
" declairans tous & chacun ſes biens acquys & con-
" fiſqués au proffit de qui appartiendra, leſdits frais
" de Juſtice & amende ſur iceux biens au prealable
" livrés & payés. *De la Cour* Vyballv & Juge Del-
" phinal. *Grater* Aſſeſſeur. *Carver* Aſſeſſeur. *Putod*
" Aſſeſſeur. *Du Prat* Aſſeſſeur. *Adebais* Aſſeſſeur.
" *Berand* Aſſeſſeur. *Phi. Neret* Aſſeſſeur. *Tamptefieu*
" *Paſſard* Aſſeſſeur. *Bertier* Aſſeſſeur. *P. le Court* Aſ-
" ſeſſeur. *Loys Marcel* Aſſeſſeur. *Criſtoffle* Aſſeſſeur.
" Publiée ladite Sentence en plein jugement à l' au-

" diance dudit Procureur du Roy Daulphin. Nous " Vybally & Juge ſuſdit ſeans dans l' Auditoire du " Pallaix Delphinal de Vienne le dix ſeptieme jour du " moys de Juing l' an mille cinq cens cinquante troys. " Preſens a ce M^es *Philibert Collins, Alexandre Rolland, Claude Maguin, Charles Perdomey, Pierre des Vignes,* " & pluſieur autres Praticiens de Vienne illec eſtans, " & moy Greffier ſoubſigné, *Chaſalis.*

" Dudit jour environ l'heure de mydy aprés que l' " Effigie dudit Villeneufve avoir eſté faicte au devant " dudit Pallaix Delphinal, icelle Effigie par François " Berode Executeur de la haute Juſtice, lequel l'on a " envoyé querir à ces fins, a eſté miſe ſur un tumbe- " reau avec cinq baſles des livres compoſés par icelluy " Villeneufve, & aprés ledit tombereau, chargé deſ- " dits Effigie & livres, a eſté conduyt & mené par le- " dit Executeur des la porte dudit Pallaix par les car- " refours & lieux accoutumés juſques au lieu de la " Hale de la preſente Cité de Vienne, & ſubſequem- " ment en la Place appellée la Charneve, dans laquel- " le ladite Effigie a eſté attachée à une potence expreſ- " ſement érigée, & aprés bruſlée avec leſdits livres à " petit feu par ledit Executeur, lequel a mis à deue " & entiere execution ladite Sentence pour le regard " de ladite Effigie, felon la forme & teneur, en pre- " ſence de Guigues Ambroſin Crieur & Trompette de " Vienne, Claude Reymet, Michael Baſſet Sergens " Royaulx Delphinaulx, Sermet des Chams " de Vienne, & de pluſieurs aultres gens illec aſ- " ſemblés pour voir faire ladite execution. Ainſi à " eſté procedé, & par moy Greffier ſoubnomme re- " ceu. *Chaſalis.* Extrait des Regiſtres de la Cour du " Balliage de Vienne par moy Greffier ſoubſigne, " *Chaſalis.*]

When this Sentence was pronounced againſt *Servetus*, it was a common thing to burn the Proteſtants in *France*. That very Year many of them *were ſlain for the Word of God; and for the Teſtimony which they held.*

Tantum

Tantum Religio potuit ſuadere malorum.

An *Hiſtorical Commentary* upon thoſe *Latin* Words, would be a very Curious Work, and an admirable Antidote againſt Perſecution.

Cruelty is the peculiar Character of the Church of *Rome*. Thoſe, who have felt the diſmal Effects of a falſe Zeal for Religion, thoſe who *came out of great Tribulation*, are in a more particular manner obliged to expreſs their Abhorrence for Perſecution upon all Occaſions. I am,

SIR,

Your, &c.

See the Second Letter in Article XVI.

ARTICLE XI.

VOLUM.

A *Latin* Diſſertation has been printed here concerning Coins and Medals. The Author diſcourſes, among other Things, of thoſe Gold Pieces, call'd *Rainbow-Drops*, *Falling Stars*, (in *German*, *Regenbogen-Schüſſelein*, *Sternſchoſs*,) that are to be found in this Country. They are hollow on the one ſide, and convex on the other. Some Types may be ſeen on both ſides; but they are generally very much worn out on the convex Part. The People look upon them as Productions of the Rainbow, that fall from the Clouds with the Rain. They aſcribe to them imaginary Virtues; and ſome are ſo ſuperſtitious, as to hang them about their Necks as a Charm. The Author believes that thoſe ſmall Pieces are true Coins, ſtruck by ſome Barbarous Nations of the *North*, ſuch as the *Franks*,

Feanks, the *Burgundi*, the *Goths*, the *Vandals*, or the *Normanni*. Some will have moſt of thoſe Pieces to have been ſtruck in *Sicily* by the *Vandals*, becauſe ſome of them have a Triangular Figure, and others three Points marked upon them; which, in their Opinion, denotes the three Promontories of that Iſland.

ARTICLE XII.

M. MINUCII FELICIS OCTAVIUS, ex iterata Recenſione JOANNIS DAVISII, LL. D. Coll. Regin. Cantab. Socii; cum ejuſdem Animadverſionibus ac Notis integris *Deſ. Heraldi* & *Nic. Rigaltii*, necnon Selectis aliorum. Accedit COMMODIANUS ævi Cyprianici Scriptor, cum Obſervationibus antehac editis, aliiſque nonnullis, quæ jam primum prodeunt. Cantabrigiæ, Typis Academicis. Impenſis Cornelii Crownfield, celeberrimæ Academiæ Typographi. MDCC XII.

That is,

A SECOND EDITION of a Dialogue of MINUCIUS FELIX, *entitled* OCTAVIUS, *by* JOHN DAVIES, LL. D. *Fellow of* Queen's *College at* Cambridge; *with his own Obſervations, and thoſe of* Heraldus *and* Rigaltius, *beſides ſelect Notes*

Notes of others. To which is added COMMODIANUS, *a Writer who lived in the Third Century, with the Remarks formerly publiſh'd, and ſome others, never before printed.* Cambridge, 1712. *in* 8vo. *Pagg.* 269.

I. THIS Second Edition of *Minucius Felix*, publiſhed by the Reverend Dr. *Davies*, will be very acceptable to the Publick, not only becauſe it contains all the Notes of *Heraldus* and *Rigaltius*, and the beſt Remarks of ſome other Learned Men, but becauſe the Editor has reformed and very much enlarged his own Obſervations in a great many Places. He undertakes to clear the Senſe of the Author; to juſtify the common Reading, when there is Occaſion for it; to illuſtrate ſeveral Expreſſions by comparing them with thoſe of other Ancient Writers; to explain the Cuſtoms alluded to by *Minucius Felix*; and even to mend the Text in ſeveral Paſſages. Dr. *Davies* is one of thoſe few Criticks of our Time, who diſcovers a great Sagacity in removing the Faults, that have crept into the Ancient Books. I ſhall give ſome Inſtances of this Part of his Performance, being perſuaded that the Readers will infer from thence, that his other Obſervations are not leſs judicious and valuable.

Pag. 20. *Nec immerito* DISCEDENS (Octavius) *vir eximius & ſanctus, immenſum ſui deſiderium nobis reliquit.*

It plainly appears from the whole Dialogue of *Minucius Felix*, that he compoſed it after the Death of his Friend *Octavius*. But (ſays Dr. *Davies*) if we read *diſcedens* in this Paſſage, it cannot be inferred from it that *Octavius* was departed this Life. Whereupon he quotes theſe Words of St. *Jerome*, Ep. VII. of the laſt *Paris* Edition: *Non minus mihi dereliquit abeundo* deſiderium, *quam attulerat veniendo lætitiam*: Which are meant of a Perſon, that was ſtill alive.

Our

Our judicious Critick reads therefore the Paſſage of *Minucius Felix* thus: *Nec immerito DECEDENS vir eximius & ſanctus immenſum ſui deſiderium nobis reliquit.* To confirm his Emendation, he quotes among other Paſſages theſe Words of *Phædrus*, Lib. IV. Fab. 4. *Quidam DECEDENS tres reliquit filias,*

Pag. 71, 72. *Hoc fonte defluxit Arceſilæ, & multo poſt Carneadis & Academicorum PLURIMORUM in ſummis quæſtionibus tuta dubitatio; quo genere philoſophari & caute indocti poſſunt, & docti glorioſe.*

The Learned Editor raiſes an Objection againſt the Word *plurimorum* in this Paſſage. Why ſhould *Cæcilius* (one of the Interlocutors) ſay, That *moſt* Academicks doubt of every Thing, ſince it was the Character of *all* thoſe Philoſophers? Dr. *Davies* proves it by a Paſſage of *Cicero*, and another of *Arnobius*; and then reads the Words in queſtion thus: *Hoc fonte defluxit Arceſilæ, & multo poſt Carneadis, Academicorum, PYRRHONIORUM, in ſummis quæſtionibus tuta dubitatio, &c.* The *Academicks* and the *Pyrrhoniſts* are frequently mentioned together by the Ancient Authors. Nay, (continues the Editor) in the XXXVIIIth Chapter of this Book, wherein *Octavius* anſwers what *Cæcilius* ſays here, we read theſe Words: *Arceſilas quoque & Carneades, & PYRRHO, & omnis ACADEMICORUM multitudo deliberet.* Dr. *Davies*, not contented with this Paſſage, whereby his Emendation is ſo happily confirmed, adds a Paſſage of *Seneca*, and another of *Origen*. I ſhall only inſert that of *Seneca*, Ep. LXXXVIII. *PYRRHONII*, (ſays that Philoſopher) —— *& Megarici & Eretrici, & ACADEMICI* —— *novam induxerunt ſcientiam, NIHIL SCIRE.*

Pag. 125. *Jam finitimos agro pellere, civitates proximas evertere cum templis & altaribus, captos cogere, damnis alienis & ſuis ſceleribus adoleſcere, cum Romulo regibus ceteris, & POSTREMIS ducibus diſciplina communis eſt.*

Dr. *Davies* obſerves upon theſe Words, That the firſt *duces* of the *Romans* were not leſs guilty of the Crimes mentioned

mentioned by *Minucius Felix* than the laſt, and therefore he thinks the Word *POSTREMIS* is a Corruption. His Emendation removes the Difficulty, and appears very natural. The Paſſage, ſays he, ought to be read thus: *Cum Romulo regibus ceteris & POSTERIS ducibus diſciplina communis eſt. Poſteri duces* is to be underſtood in the ſame Senſe as *poſtera ſecla* in *Lucretius*, Lib. III. v. 394.

Pag. 164. *Scripta eorum* (Judæorum) *relege, vel ſi Romanis magis gaudes, ut tranſeamus veteres, FLAVII JOSEPHI vel Antonii Juliani de Judæis require.*

There is a manifeſt Oppoſition in theſe Words between the *Jewiſh* and the *Roman* Writers; and therefore, ſays Dr. *Davies*, *Joſephus* who profeſſed the *Jewiſh* Religion, and was born a *Jew*, is improperly mentioned in this Paſſage. Beſides, *Joſephus* writ in *Greek*, and his Works were not tranſlated into *Latin* in *Minucius*'s time. Dr. *Davies* infers from thence that the Words *Flavii Joſephi* are a Gloſs, that crept from the Margin into the Text, and reads the Paſſage thus. *Scripta eorum* (Judæorum) *relege, vel, ſi Romanis magis gaudes, ut tranſeamus veteres, Antonii Juliani de Judæis require. Joſephus* being a famous Writer, and treating the ſame Subject as *Antonius Julianus*, 'tis very likely that ſome body inſerted his Name in the Margin, and that a Copiſt took it in afterwards as being Part of the Text.

The Obſervations of Dr. *Davies* upon *Minucius Felix* are Learned and Judicious; and this new Edition will be generally eſteemed by all thoſe, who are able to judge of the Merit of ſuch a Performance. I hope the Author * will publiſh in time a new Edition of ſome other Father. The beſt Pieces of the Ancient Doctors of the Church ſhould be more common than they are, and illuſtrated with new Obſervations.

II. The

* *Dr.* Davies *had publiſhed a new Edition of* Cicero, De Natura Deorum, *and ſome other Books, ſince the firſt Edition of theſe* Memoirs.

ARTICLE XIII.

PROJET d' une nouvelle Grammaire pour apprendre l' Hebreu, & les anciennes Langues Orientales ſans Points. Par Monſieur MASCLEF, Chanoine d' Amiens. Primere Partie.

That is,

A PROJECT *of a New Grammar to Learn* Hebrew, *and the Ancient Oriental Languages without Points. By M.* MASCLEF, *Canon of* Amiens. *Part.* I.

THO' the firſt Part of this *Project* conſiſts only of Thirty Pages in 12*mo.* I rather chuſe to give an Extract of it, than to inſert it at length, being perſuaded that a ſhort Account of that Piece will be ſufficient to ſatisfy the Curioſity of the Readers.

The Author having obſerved, That the Sciences are not ſo entirely exhauſted, but that they may afford ſtill ſome new Diſcoveries, adds, that he ventures to communicate to the publick a new Method to learn the *Hebrew* Tongue, and the ancient *Oriental* Languages; and then proceeds in the following manner.

It has been ſo fully proved, (ſays he) that the Points made uſe of to read *Hebrew*, on which all the *Grammars* of that Language are grounded, were invented by the *Maſſorets*, ſeveral Ages after the Beginning of Chriſtianity, that there are now but few Writers of any Diſtinction, who dare affirm the contrary. Some Authors place the Invention of thoſe Points in the Fifth Century; others, in the Ninth. Granting the firſt *Epoch* to be true, it will follow from it, that

hat the *Hebrew* Points were not invented till about a Thouſand Years after the *Hebrew* Tongue ceaſed to be he common Language of the *Jews*; ſince this Alterati- n happened, either during the Captivity of *Babylon*, or oon after. But that Space of Time, and even a ſhort- r one, is ſufficient for my Purpoſe.

The *Hebrew Grammar* is ſtill of a later Date. And ndeed it could not be formed till after the Inven- ion of the Points; and 'tis well known that there vas no ſuch *Grammar* before the Tenth Century.

Which being granted, it muſt be confeſs'd that the *Maſſorets*, who fixed the Pronunciation of the *Hebrew* Tongue, and laid down the Rules of *Grammar*, with he Help of their Points, could not know how that Language was pronounced, when it was in uſe. The *Hebrew* had not been the common Language of the *Jews* above a Thouſand Years; and every Body knows hat the Pronunciation of any Language will be quite orgotten in a much ſhorter Time. The *Greek* and *Latin* Tongues are a plain Proof of it. It is acknow- edged by the moſt Learned Criticks, that we are ltogether ignorant how thoſe two Languages were pro- ounced in the time of *Demoſthenes* and *Cicero*. And et neither of them has been ſo long diſuſed: And here is a great Difference between thoſe Criticks, who ndeavour'd to retrieve their true Pronunciation, and he *Maſſorets*. The former, beſides a lively Genius, improved by a vaſt Knowledge, had a great many *Greek* and *Latin* Books, even upon all Sorts of Gram- matical Queſtions; whereas the *Maſſorets* were Men of very indifferent Parts, and had no other *Hebrew* Book but the *Bible*, being moreover deſtitute of all Sorts of Learning.

Perhaps it will be objected, That the *Maſſorets* learned by a conſtant Tradition the true and ancient Pronunciation of the *Hebrew* Tongue. To enforce this Objection, it will be ſaid, that many *Jews*, in all Ages, ſtudied the *Hebrew Bible*; and that *Moſes* and the Prophets were read in *Hebrew*, and the *Pſalms* ſung in that Language, in all the *Jewiſh* Syna- gogues. But this is not ſufficient to make one be-

lieve, that the *Maſſorets* preſerved or retrieved the ancient Pronunciation of the *Hebrew* Tongue; for the ſame Helps have not been wanting to preſerve the Pronunciation of *Greek* and *Latin*. A vaſt Number of People made uſe of thoſe two Languages in all Ages: A prodigious Number of *Greek* and *Latin* Books are extant to this Day: Nay, the Church has preſerved and conſecrated thoſe Two Languages in her Offices; and yet their true Pronunciation is loſt, without any Hopes of recovering it. The ſame ought therefore to be ſaid of the *Hebrew* Tongue, notwithſtanding the Tradition alledged to prove the contrary.

This Objection will appear weaker ſtill, if we conſider the Alterations and Changes of that Tradition. The *Maſſorets* knew without doubt how to pronounce *Hebrew*, as it was pronounced in their Time. The *Septuagint* did alſo pronounce it, as it was pronounced in their Days. The ſame ought to be ſaid of *Joſephus*, *Origen*, St. *Jerome*, and other ancient Doctors. Why then do they not agree with the *Maſſorets* about that Pronunciation? 'Tis becauſe the Tradition has not been always the ſame. But if that Tradition has undergone ſeveral Changes, how could it have been ſufficient to hinder the *Maſſorets* from running into Miſtakes about a Thing ſo uncertain and ſo intricate?

Perhaps it will be ſaid, That notwithſtanding the various Pronunciation of the *Hebrew* Tongue at ſeveral Times, we muſt acknowledge at leaſt, that the *Maſſoretick* Way of pronouncing it, is the beſt. But, not to inſiſt upon the Impoſſibility of proving ſuch an Aſſertion, it appears from ſeveral Arguments, that the Pronunciation of the *Maſſorets* is very faulty, and frequently more imperfect than others.

In the firſt Place, If it be conſidered that the Tradition in queſtion has been ſubject to many Alterations for ſo many Ages, and that the *Maſſorets* pronounced *Hebrew* differently from the *Septuagint*, and the other ancient Tranſlators; is it not very natural to infer

infer from thence, that their Pronunciation muſt needs be more different from the true one?

The Pronunciation of the *Maſſorets* runs upon Two Heads. 1. Upon the Sound, which they aſcribe to each Letter of the *Hebrew* Alphabet. 2. Upon the Vowels, which muſt be underſtood in thoſe Syllables, wherein they are not expreſſed; for every body knows the *Hebrews* did not write all the Vowels which they pronounced. It is no difficult thing to ſhew that upon thoſe Two Heads, the *Maſſorets* are far from following the ancient, and conſequently the true Pronunciation of the *Hebrew*. As for what concerns the Letters, the *Maſſorets* and their Followers affirm that they are all Conſonants, and that there is no Vowel among them. But how can any one believe it? At this Rate, thoſe Letters that have no Sound by themſelves, have been invented; but thoſe that have a Sound, have been laid aſide. Why were Letters invented? Was it not to expreſs Sounds? But Vowels are infinitely more neceſſary to that End than Conſonants: And therefore 'tis not true that the latter were invented, and the former quite forgotten. Beſides, don't we find in the *Hebrew* Alphabet א ו י ה, that is, *a, e, i, o, aleph, he, jod, vau?* Thoſe Letters are true Vowels, tho' the *Maſſorets* deny it.

Our Author mentions ſome Miſtakes of the *Maſſorets* relating to Conſonants, and then proceeds to the ſecond Head. *viz.* the Vowels which they add where they think it neceſſary. Wherein (ſays he) they differ from the Ancients, not only by inſerting Vowels where the Ancients inſerted none, or, on the contrary, by inſerting no Vowels where the Ancients inſerted ſome; but alſo by inſerting different Vowels.

M. *Maſclef* gives ſome Inſtances of it, by ſhewing how the Ancients and the *Maſſorets* read proper Names very differently. This Difference is no leſs conſpicuous in other Words, even ſo far as to alter their Signification. What is among the Ancients a Singular Number, a Maſculine Gender, a Firſt Perſon, an Active Verb, a Future Tenſe, a Word derived from a

certain Root, appears among the *Maſſorets* a Plural Number, a Feminine Gender, a Second Perſon, a Paſſive Verb, a Preter-Tenſe, a Word derived from a quite different Root; becauſe they have been pleaſed to inſert ſome Vowels in thoſe Places, whereby the Words are determined to a certain Senſe. 'Tis true, the Senſe which the *Maſſorets* put upon them, is ſometimes preferable to that of the Ancients; but it frequently proves worſe, as ſeveral eminent Authors have ſhewed at large. 'Tis obſervable, that the *Maſſorets* do not only differ from the Ancients, ſuch as the *Septuagint*, *Origen*, S^t. *Jerome*, &c. in their Way of Reading and Pointing ſome Words, but alſo from the *Talmudiſts*. Nay, from the Time of the *Maſſorets* to this preſent Age, their Pronunciation has undergone very great Alterations. The *Jews* pronounce now ſome Vowels, for Inſtance, the *Cametz*, quite otherwiſe than the *Maſſorets*, as it has been obſerved by ſome Learned Men: Nor do they agree among themſelves about the Pronunciation. The *Eaſtern Jews* pronounce *Hebrew* one Way, and the *Weſtern* another Way: The *Portugueze* pronounce it differently from thoſe that live in *Germany*. The Chriſtians are ſtill more divided among themſelves, inſomuch that thoſe who learned *Hebrew* of different Maſters, have frequently much ado to underſtand one another. So true it is, that 'tis impoſſible to know exactly the true and ancient Pronunciation of the *Hebrew* Tongue; which is the ſecond Principle that was to be laid down. The Author confirms his Opinion by a Paſſage out of *Druſius*.

In the next Place, he lays down a third Principle to ſupport his new Method. In order to underſtand *Hebrew* (ſays he) 'tis altogether needleſs to know how it was pronounced formerly. Is it neceſſary to know how *Greek* was read and pronounced in the Time of *Demoſthenes*, to learn that Language? Not in the leaſt. So 'tis with the *Hebrew* Tongue. The Signification of *Hebrew* Words lies in the Characters, and not in the Manner of pronouncing them. As long as the Characters are preſerved, every thing is ſafe. The Author adds, that one might raiſe the ſame Difficulties againſt

againſt the Pronunciation of the *Jews* in the Time of *Origen*, as againſt that of the *Maſſorets*.

M. *Maſclef* having endeavoured to ſhew, that the Pronunciation and Punctuation of the *Maſſorets* may be laid aſide, eſtabliſhes a fourth Principle in order to prove that it ought to be actually rejected. In order to underſtand the *Hebrew* Text of the Holy Scripture, (ſays the Author) and to tranſlate it according to critical Rules, it ought to be read without the Points of the *Maſſorets*, for ſeveral Reaſons.

Firſt, the Points of the *Maſſorets* have been added to the *Hebrew* Text, and make no Part of the Holy Scripture.

Thoſe Points do not repreſent the Senſe of the Sacred Writers, but only that which is aſcribed to them by the *Maſſorets*, who were not infallible in their Punctuation.

From whence it follows, that whoever reads the *Bible*, as it has been pointed by thoſe *Jews*, cannot pretend to read it in its original Purity: He only reads the Commentary of the *Maſſorets*.

Beſides, it ought to be obſerved, That the *Maſſorets* pointed the *Bible* according to their prejudicated Opinions; and that their Punctuation is frequently wrong, as it has been proved by ſeveral great Criticks.

Theſe Conſiderations lead the Author to a fifth Principle, *viz.* That in Order to have a good *Hebrew Grammar*, it muſt be ſuch as may teach the *Hebrew* Tongue without Points; ſince 'tis plain that the Deſign of a *Grammar* can only be the underſtanding of a Language. Whereupon M. *Maſclef* beſtows a great Encomium upon *Lewis Cappel*, and quotes a long Paſſage of that Learned Critick out of the VIth Book of his *Critica Sacra*, Chap. XI. That Chapter is intitul'd, *Nova Grammaticæ ratio ex iſta de variis lectionibus obſervatione inſtituenda. Cappel* ſhews at large, "the "Inſufficiency of the Punctuation and *Grammar* of the "*Maſſorets*, and the Neceſſity of compoſing a new "*Grammar*. He lays down the Plan and the Rules of "it, and above all Things would have it to be with-

" out Points. 'Tis true, the Difficulties of ſucceed-
" ing in ſuch a Deſign appear to him inſuperable;
" and therefore he only wiſhes that ſome body may
" at laſt prove more happy than he has been, and
" invent ſuch a *Grammar*, for which he had taken
" ſo much Pains.

I need not inſert here the Paſſage of that Author; his *Critica Sacra* is not a ſcarce Book. M. *Maſclef* concludes his Diſcourſe with theſe Words. " It appears that the only Reaſon why *Cappel* dares
" not affirm, that the *Grammar* of the *Maſſorets* ought
" to be wholly rejected, or decide whether it be poſ-
" ſible to have a better one than theirs, is becauſe
" he ſuppoſed that it was impoſſible to read *Hebrew*
" without Points; being otherwiſe diſpoſed to lay
" aſide that *Grammar*, if any one could find a more
" certain and convenient Way of Pointing and Pro-
" nouncing *Hebrew*.

" What *Cappel* dares not affirm to be poſſible, ap-
" pears to me not only poſſible, but even ſo eaſy,
" that I am ſurpriſed how ſo Learned a Man, who
" had meditated ſo long upon that Subject, did not
" perceive it. This I ſhall ſhew in the ſecond Part
" of my Project."

See an Account of it, in ART. XXX.

ARTICLE XIV.

A NEW OBTERVATION *upon the Nature and Qualities of the wild Aſh-Tree, ſhewing that it may ſerve inſtead of* Sena, *By M.* TABLET.

BY taking a narrow View of the Nature of *Sena*, eſpecially of that which is brought into *France* from *Tripoli*, I plainly found that it was of the ſame Species with the wild Aſh-tree, that grows plentifully in

in Woods. The Leaves of both Plants are pointed. Thoſe two Shrubs have ligneous Stalks, the Branches whereof come near the Colour and Figure of thoſe of Licoriſh: They have a gluiſh Savour, and are bitter and odoriferous. The Flowers of both Plants come out at the End of the Branches, and look like Roſes.

As for the Virtues of the wild Aſh-tree, its Leaves do admirably purge, in the ſame Quantity as thoſe of *Sena*, and do not occaſion ſuch a violent griping of the Guts, becauſe *Sena* growing in a hot Climate, has not ſo much Phlegm, and abounds more with Acrimonious Salts. On the contrary, the wild Aſh-Tree is full of Tartareous Sulphur, and Armoniack Salt, united together with a clammy Phlegm; for it affords, through a Chymical Analyſis, a great deal of Oil and Acid Phlegm. And therefore I may very well affirm, having tried its Purgative Virtue upon ſeveral Perſons, that this Kind of *Sena*, which is ſo common in *France*, ought to be preferred to that, which is brought into this Kingdom from *Alexandria*, *Tripoli*, and *Italy*.

ARTICLE XV.

ROUEN.

AN Hiſtorical Diſcourſe concerning the Election of the Emperor, and the Electors of the Empire, has been reprinted here.

Diſcours Hiſtorique de l'Election de l'Empereur & des Electeurs de l'Empire, par le Reſident in Brandebourg. Rouen, 1711. 12*mo. pag.* 612.

This Book was printed the firſt time in 1638, in 4*to*. The Famous M. *de Wicquefort* is the Author of it.

PARIS.

THE Abbot *de Veyrac* has publiſhed, *The Preſent State of the Empire*, &c. That Author is very methodical, and his Book is written with great Perſpicuity. He criticizes ſeveral Paſſages in the *Hiſtory of the Empire* publiſhed by M. *Heiſs*, without pretending to leſſen the Merit of that Hiſtorian.

L' Etat preſent de l' Empire, où l' on voit ſon origine, ſon établiſſement, ſes progrès, ſes revolutions, les droits de l' Empereur, du Roy des Romains, des Electeurs, des Princes, & des autres Etats, qui le compoſent; la maniere de convoquer & de tenir les Dietes; les cérémonies qui s' obſervent à l' Election & au Couronnement de l' Empereur; & generalement tout ce qui regarde la forme du Gouverenement Germanique: Avec une Critique de pluſieurs points importans de l' Hiſtoire de M. Heiſs. Le tout extrait des anciennes Conſtitutions Imperiales, de la Bulle d' Or, & des Ouvrages des meilleurs Auteurs qui ayent écrit ſur cette matiere. Par M. l' Abbé de Veyrac. Paris 1711. in 12mo. pagg. 360.

Advertiſement.

NEW Perſpective-Glaſſes are to be Sold by way of Subſcription at Mr. *Dillon*'s in *Long-Acre*, next Door to the White-Hart, where Propoſals may be had. With the Help of thoſe Perſpective-Glaſſes, any one that looks forwards, may take a View of any Object, that is on the Right Hand, or on the Left; and no Body can diſcover what he looks at. Some other Uſes of the ſame Glaſſes are deſcribed in the ſaid Propoſals.

ARTICLE XVI.

AN HISTORICAL ACCOUNT, never before publiſh'd, of the Life and Trial of MICHAEL SERVETUS. *In ſeveral Letters to* * * * *. *By the Author of theſe* Memoirs. *The Firſt Letter may be ſeen above,* Art. X.

Letter II.

SIR,

THOSE, who call the Epiſcopal * Government of the Church of *England*, her Excellent Liturgy, and ſome few Decent Ceremonies, *a Remainder of Popery*, are blinded by Prejudices, and have a wrong Notion of Things. But whoever maintains, that the violent Zeal of ſome Proteſtants in the XVIth Century was a *Remainder of Popery*, ſpeaks a great Truth. It was a pernicious Error, which they had imbibed in the Church of *Rome*. I think, Sir, it may be ſaid, without doing any Injuſtice to that Church, That ſhe is in a great meaſure anſwerable for the Execution of *Servetus*. If the *Roman Catholicks* had never put any body to Death on account of Religion, I dare ſay, that *Servetus* would not have been tried in a Proteſtant City. Let us remember that *Calvin*

* I have obſerved in one of my Papers, That *Calvin* was no Enemy to Epiſcopacy; for which that Illuſtrious Reformer is very much to be commended.

vin, and all the Magiſtrates of *Geneva* in the Year 1553, were born and bred up in the Church of *Rome*. This is the beſt Apology that can be made for them.

Dr. *Servetus* having made his Eſcape from the Priſon of *Vienne*, reſolved to retire to *Naples*, and to practiſe Phyſick among his Countrymen ſettled in that City. He took the Way of *Geneva*, and arrived there on Foot, having left off Riding at a Place called *Le Luyſet*, where he lay the Night before. He lodged at the *Roſe-Inn*, deſigning to hire a Boat the next Day in his Way to *Zurich*. I have not been able to know upon what Day he came to *Geneva*. 'Tis highly probable, that he rather choſe to go to *Naples* by the Way of *Switzerland* than by that of *Piedmont*, becauſe he hoped that in caſe he ſhould be diſcovered, the Proteſtants would be more merciful to him than the Papiſts. But he was very much miſtaken; for *Calvin* being informed that he was in Town, acquainted the Firſt Syndic with it, and cauſed him to be apprehended. He was immediately committed to Priſon. He had about him Ninety-ſeven Gold-Pieces, a Gold-Chain weighing about Twenty Crowns, and Six Gold-Rings. It was reported * in *Switzerland*, that *Servetus* went to Church, and was from thence carried to Priſon: But 'tis certain, by his own Confeſſion, that he did not appear any where in publick, for Fear of being diſcovered.

Why

* This Circumſtance is to be found in a Book entitled, *Contra Libellum Calvini, in quo offendere conatur, Hæreticos jure gladii coercendos eſſe.* That Book was printed in *Switzerland* in the Year 1554. and reprinted in *Holland* in the Year 1612 in 12mo. I make uſe of this laſt Edition, Numb. 61. The firſt Edition is more ſcarce than the ſecond, and may be reckoned among Curious Books.

Why did he go to *Geneva?* will you ſay. He knew that *Calvin* was his great Enemy: He knew he had been apprehended in *France* by the Intrigues of that Reformer: He could not be ignorant that *Calvin* had a great Authority at *Geneva*, &c. I own, Sir, that Dr. *Servetus* appears guilty of a great Imprudence. I ſhall only obſerve, that he deſigned to make no ſtay at *Geneva*; that he might very well hope he ſhould not be diſcovered in ſo ſhort a Time; and that, in all Probability, he did not think he ſhould be proſecuted in that City for a Book which he had printed in *France*.

It were to be wiſhed, that *Calvin* had cauſed that Heretick to be apprehended, not in order to get him proſecuted and condemned to Death, but to reclaim him from his Hereſy. That Illuſtrious Reformer, being a Man of great Parts, might have made an excellent Diſcourſe in the Preſence of *Servetus*, and of all the Magiſtrates of *Geneva*. He might have repreſented to that Phyſician, That the Doctrine of the Trinity was not a *Popiſh Doctrine*, as he called it, but the common Opinion of all Chriſtian Churches; That a Myſtery ought not to be rejected, merely becauſe it is incomprehenſible; That we believe many Things in Nature, tho' they are above the Reach of human Reaſon; That his own Syſtem was extremely obſcure and almoſt unintelligible; That he was very much to blame for uſing many unbecoming Expreſſions; That he was tranſported with a violent and indiſcreet Zeal; That God Almighty had been very propitious to him, in not permitting that he ſhould fall a Sacrifice to the Fury of Men drunk with the Blood of the Saints; That for his own Part he bleſſed God for his Deliverance, hoping it would be a Warning to him, and a powerful Means to reclaim him from his Errors; That he was glad to ſee him in a Proteſtant City, among thoſe Chriſtians, who do not deſire the Death of a Heretick, but rather that he ſhould be converted and live, *&c. &c.* I ſhould be wonderfully pleaſed to find a Diſcourſe of this Nature among the Works of that Great Man.

It

It being requiſite that ſome body ſhould proſecute *Servetus*, in order to bring him to his Trial; one *Nicolas de la Fontaine*, born at *St. Gervais* in that Part of the *Iſle* of *France* called the *Vexin François*, ſet up for his Accuſer, and proſecuted him in his own Name; but it appears that he was all along directed by *Calvin*. I can hardly believe that he was *Calvin*'s Cook, as it is affirmed in the Book * which I have quoted. I rather think he was a poor Scholar; and a kind of a Servant to him. *Servetus* ſays poſitively, in one of his Petitions to the Magiſtrates of *Geneva*, as we ſhall ſee hereafter, that *Calvin* was his Maſter.

To give you, Sir, an Account of *Servetus*'s Trial, I ſhall mention the moſt remarkable Things that happened every time he appeared before his Judges: This ſeems to me the moſt methodical Way, and I think it will be the moſt acceptable to you.

The Priſoner was brought to the Bar the firſt time on the 14th of *Auguſt*. *La Fontaine* demanded that he ſhould anſwer XXXVIII Interrogatories. Moſt of thoſe Interrogatories concern his Opinions; and therefore I need not dwell upon them. Beſides, you will find in my laſt Letter an Account of the Propoſitions, for which he was committed to the Flames. *Servetus* confeſſed that he had publiſhed in *Germany* a Book entitled, *De Trinitatis Erroribus*. He alſo confeſſed, that he was

* An Calvini, Coquus potuerit de Serveti Erroribus circa Trinitatem, & Fatum, & ejus generis obſcuriſſimas quæſtiones (in quibus tot jam ſeculis ſudavit Eccleſia) judicare, & primus lapidem jacere, aut ut falſus teſtis eodem ſupplicio affici, iis judicandum relinquo, qui norunt hominis ignorantiam. Item an Paſtori licuerit ex culina ſua accuſatorem rei capitis depromere, judicent ii qui Apoſtolorum mores ingeniumque norunt. Coquus ille non eſt accuſator, ſed muta perſona, & accuſatoris larva, ut ea deceptus Magiſtratus pateretur verum accuſatorem Calvinum totam Serveti cauſam agere; id quod ei non licuiſſet, ſi ſecundum urbis Legem fuiſſet ipſemet in vinculis. *Contra Libellum Calvini, &c. Numb.* 131.

was the Author of the *Chriſtianiſmi Reſtitutio.* He acknowledged that he had writ ſome Annotations on the *Bible,* mentioned in my foregoing Letter, and upon *Ptolemy*'s *Geography.*

The xxxviiith Interrogatory was expreſſed in theſe Words: " * Likewiſe, that *in the Perſon of Mr.* Calvin, Miniſter of the Word of God in this Church of *Geneva,* he has defamed in a printed Book the Doctrine that is preached, uttering all the injurious Words that can be invented." *Servetus*'s Anſwer was, " † That Mr. *Calvin* did abuſe him before in ſeveral printed Books, and that he anſwered him *(in the ſame manner)*, and ſhewed, that he was in the Wrong in ſome Things; and that when the ſaid *Calvin* writ to him, that he was of Opinion, he writ the ſame in his turn; and that the ſaid *Calvin* was miſtaken in ſeveral Points." I am a mere Hiſtorian: I confine myſelf to Matters of Fact; and therefore, Sir, I ſhall make no Obſervations upon this curious Paſſage, nor upon ſeveral others.

When *Servetus* had anſwered the xxxviii Interrogatories, *La Fontaine* (his Accuſer) produced againſt him a Manuſcript and a printed Book. The Priſoner confeſſed that he was the Author of both, and that he had publiſhed the printed Book; but he ſaid the Manuſcript had not been printed, and that he had only

---

* Item qu' *en la perſonne de Monſieur Calvin,* miniſtre de la parole de Dieu en cette Egliſe de Geneve, il a diſamé par livre imprimé la doctrine qui ſe preſche, prononcant toutes les injures & blaſphemes qu' il eſt poſſible d' inventer.

† Reſpond que Monſieur Calvin l' a par devant injurié par beaucoup de livres imprimés, & qu' il lui a reſpondu, & monſtrant que Calvin erroit en quelques paſſages; & que ledit Calvin quant il eſcripvoit qu'il eſtoit d' opinion, il lui reſcripvoit le ſemblable, & que ledit Calvin erroit en beaucoup de paſſages.

only ſent it to *Calvin* about Six Years before, (as I have obſerved in my firſt Letter) to have his Judgment about it. *La Fontaine* produced again a printed Copy of *Ptolemy* with Notes, and a *Latin* Bible with ſeveral Annotations. *Servetus* confeſt that he was the Author of the Notes upon *Ptolemy*; and that he had writ ſome of thoſe Annotations upon the *Bible*. Afterwards *la Fontaine* made himſelf a Priſoner, the better to convince the Judges, that he was able to prove his Accuſation. *Servetus* declared that he had delivered to the Jaylor the 97 Gold Pieces, the Gold Chain, and the Rings abovementioned.

The next Day (*Auguſt* 15.) *Servetus* was brought again to the Bar, and anſwered again the ſame xxxviii Interrogatories. Upon the 1vth he ſaid, That Mr. *Calvin did ſo violently perſecute him, that he narrowly eſcaped being burnt alive by his Means.* *Servetus*'s Anſwer to the xxxvIIth Head of Accuſation, was, "* That *Calvin* abuſed him firſt, at ſeveral times, "and afterwards in printed Books; and that what "he had writ to him in his own Vindication, was "not with an Intent to abuſe him, but to ſhew him "his Miſtakes and Errors, as he engages to do in "a full Congregation by ſolid Arguments and by ſe-"veral Paſſages out of the Holy Scripture."

Servetus having anſwered all the Articles; the Judges came to this Reſolution, That becauſe he appeared to be very Guilty, *la Fontaine* ſhould be releaſed upon Promiſe of going on with his Proſecution. I muſt obſerve, that *Servetus* confeſs'd ſome of thoſe Articles, and denied the reſt, as he did the Day before.

The

* Sur le 37. Reſpond que Calvin par devant le premier l' a injurié, & pluſieurs fois, & par livres conſequemment imprimés; & que ce qu' il luy a eſcript maintenant pour ſa defence, n' a point eſté à intention de l'injurier, mais pour luy monſtrer ſes erreurs & faultes, comme il ſe offre de luy monſtrer par ſaines raiſons & authoritez de la S^re^ Eſcriture.

The next Day (*August* 16.) the Prisoner was brought again to the Bar. *La Fontaine* came in with another Man, named *Germain Colladon*, and upon the 11th Article produced a third time a Copy of *Ptolemy*, and the Notes inserted at the End of his Description of *Palestine*, of which I shall speak hereafter. Some Passages were also produced out of *Servetus*'s Works to convict him of the Heresies charged upon him; but they went no farther than the XIth Article, and the Court adjourned to the next Day. In the mean time *la Fontaine* presented a Petition to the Judges. I shall set down the Beginning of it.

" * Magnificent, Mighty, and most Dreadful Lords, " *Nicolas de la Fontaine*, humbly sheweth, That ha- " ving made himself a Prisoner in a criminal Cause " against *Michael Servetus*, for the great Scandals " and Troubles occasioned in *Christendom* by the " said *Servetus* during the Space of 24 Years, or " thereabouts, for the Blasphemies uttered and pub- " lished by him against God, [*this is a very absurd* " *Expression*; *for* Servetus *was no* Atheist; †] for the " Heresies wherewith he has infected the World, for " the

* Par devant Vous, Magnifiques, Puissans & très Redoutables Seigneurs, propose Nicolas de la Fontaine, s'estant constitué prisonnier en cause criminelle, contre Michel Servet pour les grands scandales & troubles, que ledit Servet a deja faict par l'espace de 24 ans ou environ en la Chrestienté, pour les blasphemes qu'il a prononcé & escript contre Dieu, pour les heresies dont il a infecté le monde, pour les meschantes calomnies & faulses diffamations qu'il a publié contre les grands Serviteurs de Dieu *& notamment contre Monsieur Calvin*, duquel ledit Proposant est tenu de maintenir l'honneur comme de son Pasteur, s'il veult estre tenu pour Chrestien, & aussi à cause du blasme & deshonneur, qui pourroit avenir à l'Eglise de Geneve, pource que ledit Servet condamne par especial la doctrine qu'on y prescha, &c.

† St. *Gregory Nazianzen* calls *Sabellius* an *Atheist*, because he did not believe the Trinity. Mr. *Whitby* makes

" the wicked Calumnies and Defamations he has " publiſhed againſt the Servants of God; *eſpecially* " *againſt Mr.* Calvin, whoſe Honour the ſaid Pe- " titioner is bound to maintain, as of one who is " his Paſtor, if he is willing to be accounted a Chri- " ſtian, and alſo by Reaſon of the Diſhonour that " might accrue from it to the Church of *Geneva*; " foraſmuch as the ſaid *Servetus* does particular- " ly condemn the Doctrine that is preached in " it." *&c.*

In the remaining Part of that Petition, the Accuſer beſeeches the Judges to compel *Servetus* to make a formal Anſwer to each Article produced againſt him, without any Shift; and that after he has been convicted of publiſhing and teaching the Hereſies contained in the Interrogatories, if they judge him to be guilty, and to deſerve to be proſecuted by their Attorney, they would be pleaſed to make a Declaration of it, and to clear him from all Charges, according to Cuſtom.

The Tranſactions of the next Day are too long to be inſerted here; and therefore I ſhall only ſet down the following Letter produced againſt *Servetus* on that Day. That Phyſician writ it to *Abel Poupin* *, a Miniſter of *Geneva*, above Six Years before he was apprehended in that City. This Letter, is very Curious, and plainly diſcovers the Character of *Servetus*. I hope, Sir, it will be the more acceptable to you, becauſe it was never publiſhed.

LICET

---

makes a judicious Obſervation upon it, as I ſhall ſhew hereafter. I muſt obſerve that *Servetus* was ſo ridiculous and extravagant, as to call the Trinitarians *Atheiſts*. Such is the Effect of a blind and violent Zeal in Men of all Perſuaſions: They are apt to run into Extremes.

* *He had been a* Cordelier.

" LICET * Epiſtola mea ad Calvinum duodeci-
" ma vim legis Decalogi eſſe ſublatam do-
" ceat apertiſſime, adhuc tamen locum unum adjun-
" gam, ut innovationem per adventum Chriſti fa-
" ctam melius intelligatis. Decalogi igitur legem eſſe
" ſublatam cognoſces tu manifeſte, ſi locum unum le-
" gas Jere. 31. Fœdus initum cum patribus quando
" egrediebantur de Egypto, ſublatum docet Propheta.
" Hoc autem fuit fœdus Decalogi. Dicitur enim
" 3 Reg. 8. quod in Arca erat fœdus initum cum pa-
" tribus in egreſſu de Ægypto, ſcilicet Decalogus.
" Hinc dicebatur Arca fœderis, Tabulæ fœderis, &
" decem verba fœderis. Hæc autem fuit paciſcendi
" formula. Deus promittit illos fore ſibi populum, ſi
" ea verba faciant: Et illi ea verba ſe facturos re-
" cipiunt. Ecce fœdus. Hoc autem fœdus ſubla-
" tum docet Jeremias dicto cap. 31. & Ezechiel
" cap. 16. & Paulus Heb. 8. Si ea lege nos nunc
" in ſuos recipiat Deus, eo jugo preſſi ſimiliter peri-
" remus, & eſſemus ſub maledicto. Sublata eſt er-
" go lex illa. Non ſub eo fœdere nos nunc in ſuos
" recipit Deus, ſed fide ſola Jeſu Chriſti filii dilecti.
" Aſpicite igitur quale ſit Evangelium veſtrum Lege
" confuſum. Evangelium veſtrum eſt ſine uno Deo,
" ſine fide vera, ſine bonis operibus. Pro uno Deo
" habetis tricipitem Cerberum, pro fide vera ha-
" betis fatale ſomnium, & opera bona dicitis eſſe in-
" anes picturas. Chriſti fides eſt vobis merus fucus,
" nihil efficiens: Homo eſt vobis ſervi arbitrii chi-
" mæra. Regenerationem ex aqua coeleſtem non
" agnoſcitis, ſed velut fabulam habetis. Regnum
" coelorum clauditis ante homines, ut rem imagina-
" riam a nobis excludendo. Væ vobis, væ, væ. Hac
" tertia Epiſtola te ita monitum volo, ut melius co-

* *This Letter bears no Date. The Superſcription runs thus:* A Monſieur M^re^ Abel. Servetus *writ a very fair Hand.*

" gites, non amplius ita moniturus. Offendit vos " forsan quod pugnæ illi Michaelis mē immiſceam, & " vos immiſceri deſiderem. Sed locum illum dili- " genter expende, & videbis homines fore qui ibi " pugnabunt, animas ſuas morti exponendo, in ſan- " guine & teſtimonio Jeſu Chriſti. Angelos vero " dici obvium eſt in Scripturis. Annon vides ibi " agi de Eccleſia Chriſti jam tot annos fugata? An- " non de re futurâ eſt diviſio, ut ipſemet Johannes " aſſerit? Quis eſt ibi accuſator ille, qui ob legum " & præceptorum tranſgreſſionem nos ante accuſa- " bat? Ante pugnam ait fore accuſationem illam, " & orbis ſeductionem: Ergò ſequitur pugna, & " tempus prope eſt, ut ait. Qui ſunt illi, qui victo- " riam reportabunt de Beſtia? Non accipientes cha- " racterem ejus. Mihi ob eam rem moriendum eſſe " certo ſcio; ſed non propterea animo deficior, ut " fiam diſcipulus ſimilis præceptori. Hoc doleo quod " per vos non licuit emendare locos aliquot in ſcrip- " tis meis, quæ ſunt apud Calvinum. Vale, & a me " non amplius literas expecta.

" Super cuſtodiam meam ſtabo, contemplabor, & " videbo quid ſit dicturus.

" Nam veniet, certe veniet, & non tardabit."

This Letter contains ſeveral offenſive and extravagant Expreſſions. *Servetus* was a great Zealot, as moſt Hereticks are: Can it be expected that a Zealot ſhould keep within the Bounds of Moderation? Beſides, it ought to be conſidered that he lived in an Age, that was not ſo polite as ours; in an Age wherein the Great *Calvin* himſelf did not ſcruple to call him a *Dog*, even in his Commentaries upon the *Bible*. The Heterodox Writers of our own Time have much ado to obſerve the Rules of *Decorum*: They break out ſometimes into unbecoming Expreſſions. I really believe that *Servetus* expected to ſuffer Death for his Doctrine ſome time or other. *I am*, SIR,

Yours, &c.

See the third Letter *in* Art. XXVIII.

ART.

ARTICLE XVII.

ROME.

THE Abbot *Fontanini* is printing a Catalogue of Cardinal *Imperiali*'s Library. That Library conſiſts of many Choice Books; and that Catalogue is drawn up in a very good Method.

PARIS.

M. *Billecoq* has publiſhed a Book that will be of Uſe to the *French*, and to Foreigners. He thought it neceſſary to print the Rules of the *French* Pronunciation.

Les Regles de la Prononciation de la Langue Françoiſe. Par Monſieur B. Paris, 1711. *in* 12*mo. pagg.* 356.

The Author owns that Pronunciation is to be learned by Uſe; but becauſe there is a right and a wrong Pronunciation in Uſe, he thinks they cannot be well diſtinguiſhed without Rules. The Rules preſcribed in this Book, contain all the Difficulties of the *French* Pronunciation, diſpoſed in an Alphabetical Order, and expreſſed with great Perſpicuity.

A Third Edition, very much enlarged, of M. *de la Mothe*'s Odes is lately come out.

Les Odes de Mr. de la Mothe de l' Academie Françoiſe, avec un Diſcours ſur la Poeſie en general, & ſur l' Ode en particulier. Troiſiéme Edition augmentée de pluſieurs ouvrages. Paris, 1711. Two Volumes in 12mo. pagg. 293, and 305.

Six new Pieces have been added to the firſt Volume, *viz.* Five Odes, and a Poem in the Praiſe of *Homer*. M. *de la Mothe* deſigns to publiſh a *French* Tranſlation of *Homer*'s *Iliad* in Twelve Books. He takes a great Liberty in his Tranſlation, and leaves out whatever appears to him unworthy of that Excellent Poet. The Author feigns, in one of his new Odes, that *Homer* appears to him and preſcribes to him the following Rules.

CHOISIS, tout n'eſt pas precieux:
Prens mes hardieſſes ſenſées,
Et du fond vif de mes penſées
Songe toûjours à t'appuyer.
Du reſte je te rens le maitre.
A quelque prix que ce puiſſe être
Sauve moi l' affront d'ennuyer.

Rens ce nombre, cette cadence,
Dont jadis je charmai les Grecs.
Sois fidele au ſtile heroique,
Au grand ſens, au tour pathetique,
Enfans d'un travail aſſidu.

Si la Parque me remettoit au bord François,
Croi que de plus d' une harangue
I' abregerois mes longs combats:
Mes heros dignes de leur gloire,
Impatiens de la victoire,
Vaincroient & ne ſe loueroient pas.

Du faux merveilleux de la Fable
Mes vers ſe ſeroient garantis,
Et j' y tiendrois au vrai-ſemblable
Les Dieux même aſſujetis.

There are Eleven new Odes in the ſecond Volume, beſides ſome other new Pieces.

ARTICLE

ARTICLE XVIII.

BERNARDINI RAMAZZINI in Patavino Gymnaſio Practicæ Medicinæ Profeſſoris Primarri, de Principum Valetudine tuenda Commentatio, dicata Sereniſſimo Mutinæ Principi FRANCISCO ESTENSI. Acceſſit præter Indicem rerum, Vita Autoris & nova Præfatio MICHAELIS ERNESTI ETMULLERI, Philoſ. & Med. D. Anatomiæ & Chir. Prof. Publ. Extraord. Facultatis Medicæ Lipſienſ. Aſſeſſ. & Academiæ Naturæ Curioſ. Collegæ. Juxta Exemplar excuſum Patavii, ſumptibus Jo. Frider. Gleditſch. & Filii, Bibliopol. Lipſ. M DCC XL.

That is,

A TREATISE ſhewing how the Health of Princes may be preſerved, by BERNARDIN RAMAZZINI *Profeſſor of Phyſick in the Univerſity of* Padua. *To which is added the Life of the Author, and a new Preface by* MICHAEL ERNESTUS ETMULLER, *Doctor of Phyſick, Profeſſor of Anatomy,* &c. *at* Leipſick. *Reprinted from the Copy of* Padua. Leipſick, 1711. *in* 8vo. *Pagg.* 144. *Sold by* Paul Vaillant *in the* Strand.

THE Publick is very much indebted to Dr. *Etmuller* for reprinting this excellent Treatise published last Year at *Padua*, and adding to it a short Account of the Author's Life. I have read this Work with great Satisfaction; and I presume that a large Extract of it will not be unacceptable to the Readers.

I. Dr. *Ramazzini* was born at *Modena*. After he had given several Proofs of his great Ability in the Art of *Physick*, he was made Professor in the College of that City, and raised his Reputation by many learned Performances. His first Production came out in the Year 1688. A Lady of *Modena* being delivered of a Child, without the After-burden, was tormented with violent Symptoms, and died Six Hours after. Dr. *Ramazzini* was desired to publish an Account of that Accident. When that Piece came to the Hands of Dr. *Meniglia*, Professor of *Physick* in the University of *Pisa*, he undertook to cry down the Author by Word of Mouth and in Writing, pretending, that the After-burden should have been taken out by any Means. Dr. *Ramazzini* published a new Piece in his Vindication. The Professor of *Pisa* confuted it in a Book printed at *Florence*. This Dispute lasted Two Years, and might have continued longer, had not the Congregation at *Rome* put an End to it.

The next Work of Dr. *Ramazzini* was a Dissertation *De Constitutione Anni* 1690, *ac de rurali Epidemica, quæ Agri Mutinensis & vicinarum regionum colonos graviter afflixit*: Wherein he also enquired into the Nature of a Blast, which had occasioned a great Scarcity of Corn and Fruit. He believes that Blasts are produced by a Dew containing a great Quantity of volatile saline Particles. A vast Number of nitrous and acid Particles (says he) arising from the Earth, and dispersed through the Air, mix themselves with saline Particles, and fermenting together with a Liquor, which falls like Dew, and sticking to Plants taints them

them with Spots of ſeveral Colours. He alledges ſome Experiments to prove that Blaſts are much more the Effect of an Acid and corroſive Acrimony, not unlike the Spirit of Nitre and Vitriol, than of an alcaline Acrimony ariſing from a ſharp and cauſtick Salt. The Author went on with the ſame Work, and publiſhed ſome other Diſſertations *concerning the Temperature of the Years* 1691, 1692, 1693, 1694.

In 1691, he put out a curious Treatiſe *De fontium Mutinenſium admiranda ſcaturigine*, wherein he ſhews, that any one may have a Fountain of running Water in any Part of *Modena*, and the Dutchy of that Name.

In the Year 1695, Dr. *Ramazzini* publiſhed his *Ephemerides Barometricæ Mutinenſes Anni* 1694. *una cum diſquiſitione cauſæ aſcenſus & deſcenſus Mercurii in Torricelliana fiſtula juxta agris ſtatum diverſum.* This Piece contains ſeveral Obſervations, whereby the Author found that Mercury did always ſink in the Barometer, in Cloudy, Rainy, or Snowy Weather, and on the contrary, aſcended when the Weather was clear; which is inconſiſtent with the Principles of *Borellus*, and the Obſervations of ſome Authors. Dr. *Etmuller* ſhews how Dr. *Ramazzini* explains that *Phænomenon.*

He publiſhed in 1698, a Second Edition of the following Book, *Franciſci Arioſti de oleo Montis Zibinii, ſeu Petroleo agri Mutinenſis Libellus, è MSS. membranis editus ab Oligero Jacobeo, Haſniæ. Anno* 1690.

An Author who had made himſelf ſo famous by ſo many valuable Pieces, deſerved to appear upon a nobler Stage; and therefore he was called to *Padua* in the Year 1700, to be Profeſſor of *Phyſick* in that Univerſity. It was there that he publiſhed his Treatiſe *De Morbis Artificum*, which met with ſo good a Reception, that it was reprinted at *Utrecht*, and tranſlated into the *German* Language. He made every Year a publick Oration, wherein he treated a Subject relating to *Phyſick*, or *Natural Philoſophy*. Thoſe

Orations are full of Learning, and written in a very clear and elegant Style. The firſt contains a Deſcription of the Glory and Happineſs of the XVIIth Century, in which, among other Diſcoveries, ſo many Improvements have been made in the Art of *Phyſick*. The Author ſhews in the Second, That the common People are much more eaſily cured by Phyſicians, than Princes or Perſons diſtinguiſhed by their noble Extraction. In the Third, he undertakes to prove, That the Theory and Practice of Fevers are ſtill very imperfect. The Deſign of the Fourth, is to compare the Art of *Phyſick* with that of *Navigation*. In the Fifth, he would have a Phyſician to know what the common People ſay of him. In the Sixth, he ſhews that thoſe Phyſicians who deſign to excell in their Profeſſion, ought to be skilled in the Doctrine of the Ancients as well as in the Opinions of the Moderns. Dr. *Ramazzini* prefers, in the Seventh Oration, plain and ſimple Remedies to Compoſitions. In the Eighth, he maintains, That the Theory of *Phyſick* cannot pretend to overrule the Practical Part. The Ninth contains an Account of the cold Winter of the Year 1709. The firſt Seven Orations were printed in one Volume at *Padua* in 1708, with this Title, *Orationes Jatrici argumenti*. &c. As for the Two laſt they have been printed by themſelves. The excellent Treatiſe, which makes the Subject of this Article, is the laſt Production of the Learned Author. Dr. *Ramazzini* will, in all Probability, enrich the Commonwealth of Learning with ſome other Performance not inferior to thoſe, which have procured him ſo great a Reputation.

II. I proceed to Dr. *Etmuller*'s Preface. He deſcribes the Happineſs of a good Health, and thinks that any one, who is ſenſible of the Advantages ariſing from it, will break out into theſe Words:

O Sa-

O Sanitas beata.
O Sanitas amanda,
O Sanitas colenda,
Tecum mihi beate
Reliquum agitare vitæ
Liceat: Mihi perennis
Comes adeſto vitæ.

Every Body, ſays Dr. *Etmuller*, deſires to enjoy a good Health; but few People take Care to preſerve it. Hence it is that *Diogenes* the Cynick expreſſed his Indignation againſt thoſe, who offered Sacrifices to the Gods for the Preſervation of their Health, and at the ſame time ſpoiled it by feaſting upon their Sacrifices. The Learned Editor owns, that every Body is his own beſt Phyſician, and that his own Obſervations may very much contribute to prevent Diſeaſes; but he adds, That the Help of thoſe who profeſs the Art of Phyſick, is of great Uſe for that End, and alledges ſeveral Reaſons for it. Dr. *Etmuller* obſerves, That among thoſe Phyſicians, who made no great account of a good Regimen, *Paracelſus* is the moſt remarkable. He drank Night and Day, and being ſeldom ſober gave his Patients full Liberty to eat and drink what they pleaſed.

In the next Place the Editor mentions ſome ſickly Perſons, who recovered their Health, and lived to a great Age with the Help of a good Regimen. It does not appear (ſays he) that this Part of Phyſick, which concerns the Preſervation of Health, was much cultivated before the Time of *Hippocrates*, who writ Three Books *de Diæta*. *Galen* followed his Steps, and treated the ſame Subject. Dr. *Etmuller*, in the laſt Part of his Preface, takes Notice, not only of thoſe Authors who have preſcribed general Rules to enjoy a long Health, but alſo of thoſe, who writ particularly for the Uſe of Children, Old People, Travellers, Sailors, and Soldiers. Laſtly, he obſerves, That Dr. *Ramazzini* is the firſt, who publiſhed a Book of that Nature for the Uſe of Princes, and concludes with an *Encomium* upon that Work and the Author.

Beſides, ſo many Sorts of Meats and Ragoos cannot be equally diſſolved by one and the ſame Ferment; and the Blood, conſiſting of ſo many different Particles, can never attain to a perfect Mixture without diſordering the Body; and therefore will not be proper for the Nouriſhment of the Parts, and enable them to perform their Functions. This gives the Author Occaſion to take Notice of a Paſſage in *Galen* relating to the Emperor *Commodus*. That Prince felt a violent Pain in his Stomach after Supper: He had a frequent and ſlow Pulſe, which was looked upon as a Sign of a Fever. *Galen* being ſent for in the Night, declared that the Emperor had no Fever. *Commodus* asked him, What was to be done? Whereupon that Phyſician gave him this Anſwer: "If any "Body elſe was taken with the ſame Illneſs, I would "give him, as I uſe to do, ſome Wine mixed with "Pepper; but becauſe you are King, it will be ſuf- "ficient to lay upon the Orifice of the Stomach a "Handful of Wool dipped in a hot *Pigment* of "*Nard.*" The Emperor being well pleaſed with the ingenuous Freedom of *Galen*, drank ſome *Sabine* Wine mixed with Pepper, and recovered his Health.

Dr. *Ramazzini* does not approve Drinking ſeveral Sorts of Wine, and ſhews the ill Conſequences of it. He recommends Sobriety, as being the only Way of enjoying a good Health, and attaining to old-Age; as it appears from thoſe ancient Hermits, who lived upon Roots and Dates, and from the famous *Lewis Cornaro*, a Noble *Venetian*, whoſe excellent Book (ſays the Author) *concerning the Advantages of a Sober Life* deſerves to be illuſtrated with a Commentary. That Learned Phyſician informs us, that he will perhaps undertake ſuch a Work. He adds, That a Man's Stomach is the beſt Judge of the Quantity and Goodneſs of Food neceſſary to him; that thoſe Aliments that are eaſily digeſted, and afford a quick Nouriſhment, ought to be accounted the beſt, and that, as *Lucretius* ſays;

Nec

Nec multum refert, quo victu corpus alatur,
Dummodo, quod capias, concoctum didere poſſis
Artubus, & ſtomachi humectum ſervare tenorem.

This Extract is continued in ART. XX.

ARTICLE XIX.

PARIS.

FATHER *Martianay* has publiſhed the Life of Siſter *Magdalen of the Holy Sacrament*, a *Carmelite* Nun.

La Vie de Soeur Madeleine du S. Sacrement, Religieuſe Carmalite du Voile blanc, avec des reflexions ſur l'excellence de ſes vertus. Paris 1711. *in* 12*mo. pagg.* 235.

That Nun was born at *St. Sever*, a Town of *Gaſcogne*, in the Year 1617. and died at *Bourdeaux* at Fourſcore Years of Age. We are told that her Death was attended with ſeveral Wonders. Siſter *Magdalen* had many extraordinary Favours beſtowed upon her by Heaven. "Being ſtill in the World, ſhe felt "a wonderful Sweetneſs as often as ſhe came near "the Holy Table, to receive the *Euchariſt*. That "Sweetneſs (ſaid ſhe) was like a Fountain of Sweet "Oyl, which rendred the Uſe of the Holy Sacra-"ment very delicious to her." Whenever ſhe conſulted the Child *Jeſus*, he gave her a plain anſwer, which ſhe heard inwardly. Here follows an Inſtance of it. "A *Mendicant* Fryar, being "accuſed of maitaining a new and dangerous Do-"ctrine, was like to prove a very unhappy Man; "for his Brethren and Superiors, moved with a "falſe

Mr. *Maittaire* obſerves, That the Art of *Grammar* is the Key to all Learning; "The Neceſſity of "which (ſays he) was never called in Queſtion but "by the Ignorant; which none ever neglected, but "who ſome time or other paid very dear for't "by betraying the Want of that ſound Bottom ei-"ther in Writing or common Diſcourſe." The Author adds, That "it is now-a-Days the mi-"ſerable Fate of *Grammar* to be more whipped "than taught," and appears very much concerned for it. He complains of another Hardſhip. "The "Youths (ſays he) are forced to learn what they "can't underſtand, being hurried into *Latin*, be-"fore they are well able to read *Engliſh*: As if this "laſt was ſo deſpicable, that it needed not, or ſo bar-"barous, that it could not be digeſted into a Gram-"matical Method. The Ignorance of *Engliſh* (con-"tinues the Author) can never be a good Founda-"tion or Ingredient towards diſpoſing of Youth for "the Learned Languages. The Knowledge of it "muſt ſerve as an Introduction to them; elſe 'twill "be in vain to expect they'l ever be an Improv-"ment to that. What is not known can't be im-"proved; and 'tis by the Help of what we know, "that we learn what we know not."

Mr. *Maittaire* declares, that he cannot find any tolerable Reaſon why the Fair Sex ſhould be excluded from the Benefit of the Ancient Languages. "As for that tender Sex, (ſays he) which to ſet off "we take ſo much Pains and uſe ſuch variety of "Breeding, ſome for the Feet, ſome for the Hands, "others for the Voice; what ſhall I call it, Cruelty "or Ignorance, to debar them from the Accom-"pliſhment of Speech and Underſtanding? As if "that Sex was (as certainly we by Experience find "it is not) weak and defective in its Head and "Brains."

This *Grammar* contains many uſeful Obſervations. The Author exemplifies in *Engliſh* the Rules of that Art, and draws a Parallel between that Language and the Learned ones; that the *Engliſh* may be an Introduction

Introduction to them, if the young Beginner is deſigned for them, and if he is not, that he may be able to ſpell and read *Engliſh* diſtinctly, and ſpeak truly and ſenſibly upon any Subject whatſoever.

ARTICLE XX.

A SECOND EXTRACT of Dr. RAMAZZINI's *Treatiſe, ſhewing how the Health of Princes may be preſerved.* (*See above,* ART. XVIII.)

V. DR. *Ramazzini* complains, that Princes eat little Bread, and ſometimes none at all, being contented to wipe their Fingers with the Crum. Good Bread (ſays he) is a moſt wholſome Food, and affords the beſt Nouriſhment. It does not ſo eaſily putrify as Fleſh, Fiſh, and Fruit, and keeps a long time without loſing its Nutritive Virtue; and therefore it ought to be preferred to any other Food, and mixed with all other Aliments, in a certain Proportion. But there is no need of fixing the Quantity of it, as *Marſilius Ficinus* * did.

The Author adds, That good Bread contains a great many ſpirituous Particles. It affords by a Chymical Operation Acid and Volatile Spirits, which are an excellent Balſam to revive the Ferment of the Stomach. No one that enjoys a good Health, grows weary of Bread; and when a ſick Perſon comes to reliſh Bread, 'tis look'd upon as a ſign of his being on the mending hand. 'Tis obſervable, that ſome

* *Panis eſto duplus ad potum, triplus ad carnes, quadruplus ad piſces.* Marſil. Ficinus, *De Studioſorum Sanitate tuenda.* Lib. II.

People have an Antipathy againſt Wine, or ſome other Things, ſuch as Cheeſe, Eggs, &c. whereas there is hardly any Inſtance of any Perſon, who had an Averſion for Bread, beſides a Maid in the *Low-Countries* mentioned by *Bruyerinus*. That Maid being Sixteen Years of Age, had never taſted any Bread; and whenever the leaſt Crum was put into Whey, of which ſhe was a great Lover, ſhe felt a riſing in the Stomach. 'Tis well known, that thoſe who eat little Bread and a great deal of Fleſh, have a ſtinking Breath; which may eaſily be accounted for: Fleſh being naturally ſubject to Corruption, can afford none but corrupt Juices, unleſs it be mixed with a great deal of Bread. Laſtly, the Author ſays, That there is no Smell more pleaſant and comfortable than that of Bread juſt come from the Oven.

He looks upon wild Fowl and Veniſon as the worſt Sort of Meat, becauſe it is not eaſily digeſted, and lies heavy upon the Stomach. The ſame may be ſaid of Beef, Pork, Water-Fowl, and large Sea-fiſh. They afford thick Juices, and occaſion ſeveral Obſtructions in the Veſſels of the Blood and the *Viſcera*. 'Tis an uſual thing to keep hard Meat ſome Days, till it grows more tender; but Dr. *Ramazzini* thinks that ſuch Meat is not ſo wholſome, becauſe it loſes a great many Spirits; and he believes, as *Hippocrates* does, that freſh Meat is the beſt. It were better (ſays he) to beat hard Meat, becauſe when its Fibres are broke, it grows ſofter, and conſequently may be more eaſily digeſted.

Dr. *Ramazzini* adds, That thoſe Fowls which feed in the open Air, and in the Fields, are better than thoſe that are fed at Home. Theſe are fatter, but not ſo wholſome for want of Exerciſe. In a Word, that Fleſh is the beſt, which does eaſily tranſpire, ſuch as Mutton, as *Sanctorius* obſerves, and in general, any Fleſh that does not lie heavy upon the Stomach, that is eaſily diſſolved, and does not ſtay long in the Body. Our Author does not approve eating much Fruit, nor the frequent uſe of cooling Liquors, ſuch as Lemonade, &c. Speaking of the

Uſe

Uſe of Snow in Summer-time, he obſerves, That when there is little or no Snow in the Winter, 'tis frequently a Sign of a very ſickly Year. Dr. *Ramazzini* thinks, that Wine growing in a Plain is more wholſome than that which grows upon a Hill. He recommends ſmall, or ſtrained Wines; and ſays, the Wines of the Dutchy of *Modena* are not inferior to thoſe of *Tuſcany*.

VI. In the next Chapter, the Author ſhews how neceſſary it is to uſe ſome Exerciſe for the Preſervation of Health. He approves ſeveral Sorts of Exerciſe, ſuch as Riding, Hunting, Dancing, &c. but he thinks Walking is the beſt, and applies to the human Body, what *Virgil* ſays of Fame:

Mobilitate viget, viresque acquirit eundo.

Walking (ſays he) is very wholſome before Dinner and Supper: It revives the Heat of the Body, helps the Circulation of the Blood, increaſes Tranſpiration, and removes Obſtructions. Dr. *Ramazzini* reckons the lawful Uſe of Venereal Pleaſures among Exerciſes; but (ſays he) ſuch an Exerciſe is very prejudicial to Health, unleſs it be uſed with Moderation. Whereupon he quotes a Saying of *Lycurgus*, and calls it *Dictum elegantiſſimum*. That Wiſe Legiſlator (ſays he) being asked, Why he had made a Law importing, That Husbands ſhould not lie every Night in the ſame Bed with their Wives? anſwered, That he had done it for Three Reaſons: Firſt, Becauſe a Man would be more brisk and lively, not having always his Wife by his Side: Secondly, Becauſe the Love of a married Couple would be revived and kept up by that Means: Thirdly, Becauſe they would get Children of a ſtronger and more lively Conſtitution. Our Author adds, That a Moderate Uſe of the Pleaſures of Love helps the Circulation of the Blood, and enlarges the Veſſels. Which gives him Occaſion to obſerve, that Women were not ignorant of this laſt Effect in ancient Times. They uſed to

meaſure the Neck of a Bride with a Thread, before ſhe went to the Nuptial Bed; and in the Morning they meaſured her Neck again with the ſame Thread; and if it happened to be too ſhort, they cried out with great Joy, that the Bride was no longer a Maid. *Catullus* alludes to that Cuſtom in theſe Verſes:

Non illam Nutrix orienti luce reviſens

Hoſterno poterit collum circumdare filo.

VII. The Author ſhews how dangerous it is to invert the Order of Nature, by ſitting up the greateſt part of the Night, and riſing very late. He thinks, that Seven or Eight Hours Sleep is ſufficient for any Body.

Septem horas dormiſſe ſat eſt juvenique ſenique.

Dr. *Ramazzini* informs us, That he has often enquired into the Reaſon why Sleep is ſo neceſſary, that a Man can hardly live without it; but he never could ſatisfy himſelf about that Enquiry. What he ſays upon that Subject deſerves to be inſerted here. "If "any one ſhould ſay, That Sleep is very neceſſary "to recruit the Spirits, that are daily loſt by Watch-"ing, and by the Animal Operations; I anſwer, "That the inſenſible Diſſipation which attends Sleep, "does very much exceed what we loſe when we "are up, and exerciſe our Bodies, as the Learned "*Sanctorius* obſerved in his *Medicina Statica*. If it "be further ſaid, That Digeſtion is better performed "when we are aſleep, becauſe the Heat and the Spi-"rits retire inwardly; and that the Nutritive Juice "is then more quickly applied to the ſeveral Parts, "inſomuch that ſome Animals grow fat by Sleeping, "which does not happen when they are awake, be-"cauſe the Heat and the Spirits run to the exter-"nal Parts: I anſwer, That tho' all this be true, "yet it does not appear from thence why Sleep

"ſhould

" ſhould be ſo neceſſary, that if a Man of a healthful " Conſtitution happens accidentally to have no Sleep " for two or three Days, he finds himſelf ſo weak " that he can hardly ſtand, tho' he wants neither " good Meat nor good Wine to recover his Strength. " How comes it that the Diſſipation, occaſioned by " want of Sleep, cannot be made up by any thing " elſe but Sleep? Shall we ſay, that the Reaſon of " it is, becauſe the Fibres being ſtretched, whilſt we " are awake, by a continual Influx of the Spirits, " loſe their Strength by it; whereas during the Sleep " they are relaxed, and at reſt, and remain in a " kind of a middle Situation? And indeed whilſt we " are awake, whether we be ſitting or walking, the " Nerves and the Fibres of the Muſcles are almoſt " continually ſtretched and working; but during " the Sleep they are all equally affected. And there- " fore we ſee that Animals, ſuch as Oxen, Dogs, Cats, " and in general all four-footed Beaſts bend their Bo- " dies, when they lie down. 'Tis alſo an uſual thing " for Children to bend their Legs in Bed; and Peo- " ple grown in Years never ſleep without bending " ſome Part of their Bodies, nor could they have any " Reſt, if they ſhould ſtretch out their Arms and " Legs at full length. But I ſhall diſmiſs this Sub- " ject, and leave it to thoſe who are better qualified " to dive into it."

VIII. Many Readers will be apt to think, that I have too much enlarged upon this Book; and therefore I ſhall only give a general Notion of the remaining Chapters. In the VIIIth Dr. *Ramazzini* ſhews how neceſſary it is for the Preſervation of Health, that all Excretions ſhould be well performed, and preſcribes ſeveral Rules for it.

IX. The Deſign of the IXth Chapter is to make a Prince ſenſible, that nothing can be more contrary to his Health than violent Paſſions.

X. In the Xth the Author ſhews what Sort of Learning a Prince ought to apply himſelf to, and how he may get a ſufficient Knowledge without impairing his Health. Dr. *Ramazzini* believes 'tis a very difficult Thing for any Man to acquire a great Reputation by his Learning, and at the ſame time to enjoy a good State of Health. Whereupon he obſerves, That ſome Religious Orders, who ſpend a great Part of their Time in Study, are generally Lean and Melancholy, tho' they be well fed, and live a very eaſy Life; whereas thoſe, whoſe Minds are taken up with pious Thoughts and divine Meditations, who go bare-footed and profeſs a great Auſterity, are commonly fat and luſty, and have a very freſh Colour.

XI. The Readers will find in the next Chapter what Sort of Regimen ought to be preſcribed to old People. Our Author does very much approve the Uſe of Perwigs, and is very well pleaſed to ſee old Phyſicians, who have one Foot in the Grave, appear Abroad without a Beard, and wear fine Perwigs; whereas in former Times the Men of that Profeſſion looked upon a bald Head and a long Beard as a very proper Means to raiſe their Reputation.

XII. The XII Chapter contains ſeveral Advices to prevent growing too fat, and too big.

XIII. The XIIIth ſhews that Princes are more ſubject to ſome Diſeaſes than other Men; and how thoſe Diſeaſes may be prevented.

XIV. In the laſt Chapter, The Author treats of the Regimen, which a Prince ought to obſerve upon a Military Expedition, or in a Camp.

ARTICLE.

ARTICLE XXI.

GEORGII BUCHANANI Scoti ad Viros ſui ſeculi Clariſſimos, eorumque ad eundem, Epiſtolæ. Ex MSS. accurate deſcriptæ, nunc primum in lucem editæ. Londini, Impenſis *D. Brown* ad Inſigne *Cygni Nigri* extra Portam vulgo dictam *Temple-Bar*; & *Gulielmi Taylor* ad Inſigne *Navis* in vico vulgo dicto *Paternoſter-Row*. 1711.

That is,

SEVERAL LETTERS, never before publiſhed, of GEORGE BUCHANAN, *and ſome Eminent Perſons of his Age.* London. 1711. *in* 8vo. *pagg.* 93.

THIS Collection conſiſts of Thirty-five Letters *, ſome of which were written by the Famous *Buchanan*, and others by *Peter Daniel, Giſanius, Beza, Daniel Rogers, Philip Mornæus, Chriſtopher Plantin, Rodolphus Gualtherus, John de Serres, (Serranus) Hubertus Languetus, Elias Vinetus,* Sir *Thomas Randolph*, &c. Moſt of theſe Letters run upon the publick Affairs of that Time, or contain ſeveral Particulars relating to Books. I ſhall inſert here ſome of thoſe Paſſages, that appear to me moſt Curious and Remarkable.

* The Third is dated in the Year 1564. and the laſt in 1581.

In a Letter to the Earl of *Murray* (pag. 5. *ſeq.*) *Buchanan* gives an Hiſtorical Account of his *Elegy*, and of ſome other Poems, which he writ againſt the *Franciſcans*, and ſhews how he was violently perſecuted by thoſe Fryars, who, ſays he, *Nihil moleſtius ferebant, quam pellem, ut ait Horatius, ſibi detrahi.*

Buchanan was extremely ſurpriſed to hear that there was a March on Foot between Queen *Elizabeth* and the Duke of *Alenſon*. He believed that Prince would murther the Queen of *England*, and marry the Queen of *Scotland*, who was a young and beautiful Princeſs, *&c.* " * At brevi illac ven-
" turus in Britanniam, credam tibi, ſi vis; ſed
" quorſum eo? Ad nuptias ais; & id ego credo.
" Ad quas? Cum Regina veſtra? Alii ut volunt ac-
" cipiant: Ego prorſus ejus conſilium eſſe reor, ut
" veſtram trucidet, noſtram ducat, forma, ætate, &
" amicorum opibus florentem, & expertæ jam fæ-
" cunditatis. Quid noſtra, inquies, qua in re de-
" ficitur? Imo omnibus eis rebus erat non adeo
" pridem par, ac pene ſuperior". *Buchanan* adds, That the *Roman* Catholicks in *England*, people that were in Debt, and in general the worſt ſort of Men would flock to the Duke of *Alenſon*, and ſide with him. " Non † tu ignoras unus, quod omnes
" vident, quanta ſit & opibus & numero Papanorum
" factio, quam late fuſa, quam animis adverſus
" veritatem obſtinatis. Illi velut ex inſidiis ad
" novum ſpectaculum iſtud erecti —— ſine
" tumultu, ſine ſuſpicione accurrent: Ubi vires
" contemplati, ſuum numerum inibunt, ſtatim ſe
" ſuccenturiabunt, & ad novum iſtum Ducem velut
" coelitus oblatum ſe agglomerabunt. Accedent ad
" eos obærati, decoctores, ſcelerati, in bello ſeditioſi &
" rapaces,

* *Pag.* 54. In a Letter to *Daniel Rogers*, dated *Edinburgh, Nov.* 9. 1579.

† *Pag.* 55, 56.

" rapaces, in pace ignavi, & desidia marcidi, rei suæ " negligentes, alienæ cupidi; primum facient impe- " tum in Reginas, quarum si aut alteram trucidabunt, " aut alteram è custodia eripient, vides, ut opinor, " quid calamitatum sequi sit necesse, &c."

Buchanan says in the same Letter, That he had made some Alterations in his Translation of the *Psalms*, and that he would have altered whole *Psalms*, if his old Age had allowed him to apply himself to Poetry.

It appears from two Letters written by a *French* Gentleman to *Buchanan*, that the King of *Navarre* was exceedingly desirous to marry his Sister to the King of *Scotland*, in order to promote his own Interest and that of the Protestant Religion.

There is in this Collection a Letter of *Hubert Languetus* to *Buchanan*, dated from *Delft*, *Feb.* 20. 1581. wherein he says, That he lived many Years a very happy Life with *Melanchthon*; and that since the Death of that illustrious Divine, after several Misfortunes he has at last settled himself in *Holland*, a Country, (says he) which seems to be made for Eels and Frogs rather than for Men. He adds, That whenever he goes out of *Delft*, he has a Sight of *Rotterdam*, which brings into his Thoughts not only the great *Erasmus*, but also *Buchanan* himself; for (continues he) I cannot sufficiently admire how such dismal Countries could produce Two such Men, who cannot be paralleled for their Wit with any other, either in our Time, or in the latter Ages. " Per hyemem viximus in Batavorum Lacunis, quæ " a natura factæ videntur, ut eas ranæ & anguillæ, " potius quam homines, incolant.—— *Roterodamum* " habemus in conspectu, quandocunque prodimus ex " hoc oppido, cujus conspectus non solum mihi " reducit in memoriam magnum illum Erasmum, " quo cive gloriatur, sed etiam te. Non enim satis " mirari possum, in locis tam horridis nasci po- " tuisse viros, quibus ingenio pares nec nostra, nec " patrum, aut avorum nostrorum ætas vidit." Perhaps *Buchanan* was not very well pleased to be so highly

highly complimented to the Prejudice of his Native Country. I ſhall ſet down a Paſſage of that Learned Man in a Letter to *Tycho Brahe*, (pag. 24.) wherein he makes a judicious Obſervation relating to this Subject, ——" Hiamque (ſays he) etſi falſam, pluri-" mis tamen prō vero vulgatam opinionem, tuis mo-" numentis, labore & induſtria refutas, ingenia ſcil. " hominum ſub hac languente & frigida coeli plaga, " inertiæ eſſe à natura dammata. Igitur cum omnes " populi ad ſeptentriones publice, & nos privatim " tibi plurimum debeamus; non exiſtimabis, &c."

ARTICLE XXII.

VIBIUS SEQUESTER de Fluminibus, Fontibus, Lacubus, Nemoribus, Paludibus, Montibus, Gentibus, quorum apud Poetas mentio fit. Ex recenſione FRANCISCI HESSELII, cum ejuſdem Adnotationibus. Roterodami. Apud Arnoldum Willis Bibliopolam. MDCCXI.

That is,

THE NAMES of Rivers, Fountains, Lakes, Woods, Marſhes, Mountains and Nations, mentioned by the Poets, collected by VIBIUS SEQUESTER. *A new Edition, illuſtrated with the Notes of* FRANCIS HESSELIUS. Rotterdam. 1711. *in 8vo.* pag. 295. *Sold by* P. Vaillant *in the* Strand.

A

A BOOK of this Nature does not require any Extract; and therefore I ſhall only obſerve, That this new Edition of *Vibius Sequeſter* will be of great Uſe to underſtand the Geographical Part of the ancient Poets. What is wanting in the Author is fully ſupplied by the Learned Notes of Mr. *Heſſelius*, Mr. *Reland*, and Mr. *Claude*, Grandſon to the famous Miniſter of that Name. Thoſe, who love to read the *Greek* and *Latin* Poets, may conſult this Author upon ſeveral Occaſions, without needing to have recourſe to any other Geographical Book.

ARTICLE XXIII.

PARIS.

A BOOK, containing the oppoſite Characters of Men of different Degrees and Conditions, is lately come out.

Le Critique & l'Apologiſte ſans fard, ou Caracteres oppoſez dans differens etats & conditions. Paris. 1711. in 12*mo. pagg.* 350.

The Author examines all the Conditions of the Civil Society, and deſcribes the good and bad Characters of each of them. What he ſays of a Magiſtrate, who does not mind the Duties of his Office, is expreſſed in the following Words:

"As ſoon as you come to *Vertilas*' Houſe, two great Hunting Dogs fall upon you, but without doing you any Harm. They follow you to the very Door of their Maſter's Apartment, and will not leave you, unleſs they be turned out by the Servant who ſhews you the Way. When you get into *Vertilas*'s Room, you find there another Dog much bigger than the other two. His Name is *Favourite*, and he lies by his Maſter's Bed. Which

"Way

" Way ſoever you caſt your Eyes in the Apartment, " you ſee nothing but Guns, Piſtols, Swords, Boots, " Sadles, muſical Books, and Inſtruments. *Vertilas* " tells you immediately: Where was you Yeſterday, " my dear Friend, when I ſent for you? I gave " a Treat to all the *Opera*, and we had a charm- " ing Conſort. The *Italian* Muſick and the *Italian* " Muſicians are mightily cried up. For my own " Part, I am for *Lully* and the *French* Muſick. The " *Italians* are quite wrong, and do not affect the " Senſes as the *French* do. We have made a Hunt- " ing Match: Will you come in for one? I have ſix " led Horſes the fineſt in the World. I ſhall take " it as a Favour, if you will ride one, and ſhare in " our Diverſion. We are already Eight, and deſign " to treat one another by turns, and to hunt toge- " ther. What have you to do at *Paris*? What Bu- " ſineſs can hinder you from going with us? I have " won Three hundred Piſtoles at Play within theſe " few Days: That Money will ſerve for our Charges, " and for Powder and Shot.

" All thoſe who viſit *Vertilas*, are Counts, Marqueſ- " ſes, Courtiers, and Sword-men; for his Porter has " Orders to let in no Body elſe. *Vertilas* has a Conſort " of Muſick at Home twice a Week, when he is at " *Paris*, to which he invites none of his Relations of " either Sex, but only his Friends who love Muſick " and Inſtruments, and uſe to hunt, to play, and to " drink with him; for he glories in being a hard " Drinker, and is always provided, and takes Care " to provide his Friends with the beſt Wines. Not " contented to take a Journey into *England* in " order to buy Hunting-Dogs and Horſes, he makes " a Trade of it, and ſells them to great Men, who " are well ſatisfied with him, and commend him " for his good Taſte. All his Domeſticks are either " Huntſmen or Players upon Muſical Inſtruments, or " well skilled in managing Horſes and Dogs. He " will have no other Servants, and overlooks ma- " ny Faults, when they are thus qualified. 'Tis to

" no

" no Purpoſe to talk to him of marrying: He will " not get a Wife ſo ſoon, leſt ſhe ſhould deprive " him of his Liberty. He knows no better Occupa- " tion than Hunting, Gaming, Muſick, and good " Cheer; and therefore cannot apprehend how any " one can be happy that does not enioy thoſe Plea- " ſures. Reading and good Books are no leſs in- " tolerable to him than the Care of Reckoning with " his Farmers and Tenants. He wholly depends " for that upon an old Secretary, formerly a Ser- " vant to his Father, and only deſires to give a " Receipt for the Money he receives. He has ſo " little Oeconomy, that he affects to let his Land " at a low Rate, that he may eaſily find a Far- " mer, and have a quick Return of his Money. " He cannot abide the Company of Gown-Men, " and Men of Letters. They were born (ſays " he) to torment other People: The latter " cenſure your Conduct, and do not approve " you ſhould enjoy any Pleaſure: The former uſe " all their Induſtry to make you poor and uneaſy, " and talk of nothing but of Law Suits. Theſe are " the Reaſons for which *Vertilus* does not ſee his " neareſt Relations, who are Men of thoſe two Pro- " feſſions: He hates them mortally, becauſe Ten " Years ago they forced him to be a Magiſtrate a- " gainſt his Will and his Inclination."

Here follows the oppoſite Character of a Regular Magiſtrate,

" Tho' *Valerius* has not been Six Years a Magi- " ſtrate, yet he is ſo much eſteemed for his conſtant " Attendance, Application, and Judgment, that the moſt " important Affairs are already put into his Hands. " Being ſenſible that he has not yet acquired a ſuf- " ficient Experience and Capacity, he uſes his ut- " moſt Endeavours to qualify himſelf for his Office. " He ſtudies continually: He keeps a Man of Letters, " to be directed by him in his Studies, and has fre-

" quent

" quent Conferences, becauſe he longs to be thoroughly acquainted with every Thing that concerns the " Law. He is very fond of Converſing with the moſt " famous Magiſtrates and Advocates, knowing how " much one may learn by their Converſation. His " greateſt Curioſity concerns good Books relating to his " Profeſſion. He ſpares no Coſt to make a great " Collection of them, and conſults the moſt knowing " Perſons, when he has a mind to enlarge his Library. As often as he goes to Court, he never " ſits upon the Bench without trembling, leſt he " ſhould give his Judgment in a Matter with which " he is not ſufficiently acquainted. Being apprehenſive that his Secretary may be bribed, and wrong " his Client, he himſelf keeps the Papers belonging " to a Law-Suit, and takes Care to make him quickly draw up the requiſite Writings. When he is " upon any Buſineſs at Home, no Body can ſee him " but thoſe for whom he is actually concerned. He " does not viſit his neareſt Relations, and his beſt " Friends, that he may make the quicker Diſpatch. " He is ſo much diſpleaſed with young People, who " are idle and ignorant, that when he converſes with " ſome young Perſons of that Character, he only " does it out of Decency, tho' they be related to " him. He obſerves the ſame Method with reſpect " to the Ladies: He is not fond of their Converſation, becauſe one loſes a great deal of Time by " it, without any great Advantage. Several Conſiderable Families have already propoſed a Match " to him; but he returned this modeſt Anſwer, That " he would ſtudy Ten Years more, and ſerve the " Publick a long Time, and then he might think of " Marrying, and getting ſome Heirs who ſhould tread " in his Steps. He goes upon this Principle, That a " Magiſtrate ought to eſtabliſh his Reputation, before he enters upon the State of Marriage. Being " ſenſible that he muſt live a quiet Life, he has taken a Houſe in a Part of the Town very free from " Noiſe. He will have no Servants that are Muſicians, or can play upon Inſtruments. All his Do-

" meſticks

" meſticks can read and write perfectly, becauſe he " frequently hears them read at his leiſure Hours, " or makes them write out fair Copies of thoſe Pa- " pers which he wants. He has a ſet Time for eve- " ry Thing, as if he lived in a Convent: Such a " Conduct affords him a perfect Health, and ren- " ders him no leſs chearful than acceptable to the " Publick."

Dr. *Du Pin* has publiſhed a *Supplement* to his *Bibliotheque of Eccleſiaſtical Writers.*

Bibliotheque des Auteurs Eccleſiaſtiques; Supplement, contenant les Principaux Points de l'Hiſtoire de l'Egliſe des IV. V. VI. VII. & VIII. Siecles, avec une Table Chronologique. Paris, 1711. *in* 8*vo. Pagg.* 450.

When Dr. *Du Pin* undertook to write his *Bibliotheque*, he deſigned to lay aſide the Hiſtorical Part; which is the Reaſon why the moſt Conſiderable Facts, relating to the Hiſtory of the Church, are not to be found in that Work. The Author has thought fit to publiſh a *Supplement*, wherein he gives an Account of the Chief Tranſactions of the IVth, Vth, VIth, VIIth, and VIIIth Centuries. He begins with the Perſecutions of the Chriſtians under *Diocletian*, and then deſcribes the Flouriſhing State of Chriſtianity in the Reign of the Emperor *Conſtantine*. He gives us the Hiſtory of the *Donatiſts*, the Hiſtory of the *Manichees*, *Arians*, *Apollinariſts*, *Priſcillianiſts*, &c. In the next Place, he ſhews what Biſhops governed the Great Churches in the IVth Century; how the Monaſtick Life was inſtituted; and in what Condition the Church was under the Emperor *Julian*. Laſtly, The Author has inſerted an Abridgment of the Doctrine and Diſcipline of the IVth Century.

The Readers will find in the remaining Part of the Book, an Hiſtorical Account of what happened in the Vth, VIth, VIIth, and VIIIth Centuries; the Hiſtory of the *Pelagians* and *Semipelagians*, and whatever

ever concerns the Biſhops at that Time; the Hiſtory of the Perſecution of the *Vandals*; the State of the Church of *Italy* and *France* in the Beginning of the VIth Century, *&c.*

ARTICLE XXIV.

The GENERAL HISTORY *of the* HIGHWAYS *in all Parts of the World, particularly in* Great Britain: *Containing* I. *The Manner of making and managing of them by the* Carthaginians, Lacedemonians, Romans, Indians *of* Peru, *and all other Nations, from the remoteſt Antiquity to this Time.* II. *An Account of* Antoninus's *Itinerary, and the* Peutinger *Tables.* III. *The juſt Proportion between the Ancient and Modern Furlongs, Miles, and Leagues.* IV. *The Original and Advancement of the Poſt.* V. *Canals cut, Bridges built, and Ports made by the* Romans. VI. *An accurate Deſcription of* Rome, *in three ſeveral Ages.* VII. *And laſtly, An Account of the Modern Roads in* Great Britain: *With an Abſtract of the Laws concerning them,* &c. London. *Printed, and are to be Sold by* D. Brown, *at the* Black Swan *without* Temple-Bar; W. Innis *at the* Feathers *in St.* Paul's Church-yard; G. Strahan *at the* Golden Ball *in* Cornhill; J. Mor-

J. Morphew *near* Stationers-Hall; *and* J. King *in* Weſtminſter-Hall, *Bookſellers.* 1712. *in* 8vo. *Pagg.* 164.

THE Hiſtory * of the Highways of the *Roman* Empire, written by *Nicolas Bergier*, Advocate in the Preſidial of *Reims*, was publiſhed at *Paris* in the Year 1622. That curious and learned Book is grown very ſcarce: 'Tis true, a *Latin* Tranſlation of it has been inſerted in the *Theſaurus Antiquitatum Romanarum*, printed in ſeveral Volumes in *Folio*; but that Collection is too dear, to be bought by every Body. The Publick wanted therefore an *Engliſh* Tranſlation of *Bergier*'s Work; and it will be the more acceptable, becauſe it comes out with ſeveral Improvements and Additions relating to *England*. The Tranſlator has only publiſhed the firſt Book, and deſigns to go on with the reſt. The following Extract, though ſhort, will give the Readers a ſufficient Notion of the Nature of this Work.

I. In the Time of the Commonwealth of *Rome*, the Care of the Highways was committed to the Cenſors, Conſuls, and Tribunes of the People. As for the Streets and publick Places of that City, it was the Buſineſs of the Ædiles to keep them in Repair.

The Cenſors, Conſuls, and other Magiſtrates of *Rome*, being no longer able to take Care of the High-

* **Hiſtoire des Grands Chemins de l'Empire Romain, contenant l'origine, progrés, & eſtendue quaſi incroyable des Chemins Militaires, pavez depuis la Ville de Rome juſques aux extremitez de ſon Empire. Où ſe voit la grandeur & la puiſſance incomparable des Romains: Enſemble, l' eſclairciſſement de l'Itineraire d'Antonin, & de la Carte de Peutinger. Par Nicolas Bergier, Advocat au Siége Preſidial de Reims. A Paris, Chez C. Morel, &c. MDCXXII.** *'Tis a Book in* 4to. *conſiſting of* 856 *Pages.*

ways, ſome extraordinary Commiſſioners were appointed for that End, and went by the Name of *Curatores viarum*. Their Number was not fixed: They were more or leſs, as Occaſion required.

Thoſe *Curatores viarum* (Overſeers of the Highways) were Men of Note, and had the moſt conſiderable Employments beſtowed upon them. We read in *Plutarch*, that *Julius Cæſar* was made *Curator viæ Appiæ*. Before the Reign of *Auguſtus*, thoſe Commiſſioners were only appointed, when there was a Neceſſity for it; but that Emperor fixed their Number, and made them perpetual. What has been ſaid hitherto, ought to be underſtood only of the Highways in *Italy*. The *Curatores viarum* muſt not be confounded with the *Curatores vicorum*.

Appius Claudius was the firſt, who began to pave the Highways of *Italy*. During his Cenſorſhip in the Year of *Rome* 442. he cauſed the publick Road from that City to *Capua* to be paved: That Road was called *Via Appia*. The ſecond Highway, paved in *Italy*, was that of *Caius Aurelius Cotta*, in the Year of *Rome* 512. if one may depend upon the Conjecture of *Carolus Sigonius* *, who ſays it was called *Via Aurelia* from him. The next Highways paved in *Italy*, are the *Via Flaminia* and the *Via Æmilia*. The former reached from *Rome* to *Ariminum*, (now *Rimini*;) and the latter from *Rimini* to *Bologna*, and from thence to *Aquileia*. Some Ancient Authors ſay, the *Via Flaminia* was made in the Year of *Rome* 533, by *Flaminius*, who died in the War with *Annibal*; but *Strabo* aſcribes it to his Son *Flaminius*. The two Cenſors *Flaccus* and *Albinus* undertook a Work of the ſame Nature, in the Year 580. *Caius Gracchus* 50 Years after cauſed ſeveral Roads to be paved in *Italy*. This is what we find in the *Roman* Hiſtory concerning thoſe, who took Care of the Highways in that Country. Several other Magiſtrates, unknown to us, applied themſelves to this Work; ſo that in *Julius Cæſar's*

* *Lib.* II. *de Antiq. Jure Italiæ, cap. ult.*

Cæſar's Time there were publick Roads to go from *Rome* to all the chief Towns of *Italy*. *Auguſtus* and his Succeſſors did rather enlarge and repair them than make new ones, except ſome that were made by *Domitian*, *Trajan*, and *Aurelian*.

The moſt ancient Highway, that was made by the *Romans* out of *Italy*, reached from the *Alps* into *Spain* through *Provence* and *Languedoc*: *Polybius* mentions it in the third Book of his Hiſtory. *Andreas Reſendius* *, who ſaw ſome Parts of that Road, obſerves, that it was paved with ſmall ſquare Stones, *pene inſana profuſione*. That Way was made in the Time of the *Punick* War. The next is the *Via Domitia*, which *Domitius Ænobarbus* cauſed to be made in the Year of *Rome* 629. *Cicero* † ſpeaks of it. Our Author thinks it was made in the Country of the *Allobroges*, who were overcome by *Domitius*. *Tacitus* ‡ mentions another *Via Domitia* in *Germany*. The *Via Egnatia*, mentioned by *Strabo*, Lib. VII. reached from *Apollonia* in *Epirus* to *Cypſelus* and the River *Hebrus* in *Thrace*. *Cicero* ſays, it went as far as the *Helleſpont*. Theſe are the Highways that were made out of *Italy* before the Reign of *Auguſtus*. That Emperor took great Care not only to enlarge and ſtretch out thoſe that were already in the *Roman* Provinces, but alſo to make new ones.

The Legionary Soldiers, the common People in the ſeveral Provinces, and the Slaves, were employed in making the Highways of the *Roman* Empire. *Auguſtus*, who had a ſtanding Army of Twenty-five Legions, was the firſt who put the Soldiers to that Work, to keep them buſy and obedient.

Our Author gives a ſhort Account of the Revenues of the *Roman* Empire, and ſhews how Part of them were diſpoſed of towards making or repairing the publick Roads.

* Lib. III. de Antiquit. Luſitan. cap. de Viis militaribus.

† Orat. pro M. Fonteio.

‡ Lib. I. Annal.

Julius Cæſar ſpent vaſt Sums in mending and lengthening the *Via Appia*. *Auguſtus* was very careful to get the Ways of *Italy* repaired, and undertook for his Share to mend the *Via Flaminia*. That Prince took alſo a particular Care of the Highways in the Provinces of the Empire. The beſt Emperors were more careful than others to keep the Roads in Repair, and to encreaſe their Number.

Among the Works of this Nature, that were performed by *Veſpaſian*, none are ſo remarkable as the Way, which he cut through a Mountain of the *Apennine* to ſhorten the *Via Flaminia*. *Aurelius Victor* mentions it. Thoſe who have ſeen that Mountain in theſe latter Times, ſay it makes Part of the *Apennine*, near a Place called *Furlo*; and that becauſe of its Steepneſs *Veſpaſian* cauſed it to be cut out in the nature of a Vault for the Space of Two hundred Geometrical Paces. The Inſcription, that is ſtill extant over one of the Entrances, may be ſeen among the Inſcriptions collected by *Gruterus*. *Domitian* paved all the Way from *Sinueſſa* to *Puteoli*: That Way was a Branch of the *Via Appia*. The Emperor *Trajan* exceeded all his Predeceſſors in his Care of the Highways: There is a remarkable Paſſage about it in *Galen* *. *Dion Caſſius* ſays, that *Trajan* made a paved Way over the *Pomptinæ Paludes*. Our Author thinks that Way began at the *Forum Appii*, and ended at the Temple of the Goddeſs *Ferenia*, three Miles from *Terracina*. Before this Way was made, Travellers uſed to imbark at the *Forum Appii*, where they left the *Via Appia*, being willing to take the ſhorteſt Way to *Terracina*, and landing at the Temple of *Feronia*, they came again to the *Via Appia* at *Terracina* †. I ſhall obſerve, that *Fabrettus* ‡ mentions an Inſcription importing, that *Trajan* cauſed a Way to be made

---

* De Meth. medendi, Lib. IX. cap. 8.

† *See the Account which* Horace *gives of his Journey to* Brundiſium Sat. V. Lib. I.

‡ De Columna Trajana, cap. IX. pag. 291.

made over the *Pomptinæ Paludes*; which confirms what we find about it in *Dion Caſſius*.

The Author proceeds to give an Account of the Works of that Nature performed by *Hadrian*, *Antoninus Pius*, and *Marcus Aurelius*, as it appears by ſeveral Inſcriptions.

He mentions, in the next Place, ſome other Inſcriptions, whereby we may know what Highways were made or repaired by *Septimius Severus*, *Caracalla*, *Heliogabalus*, and the following Emperors, till the Decay of the *Weſtern* Empire.

The Highways were made or repaired, not only out of the publick Revenues, or by the Liberality of the Emperors, but alſo out of the Money ariſing from the Spoils of the Enemies, which was called *Pecunia manubialis*. Beſides, ſeveral private Perſons undertook to make or to repair the publick Roads at their own Charges: Others gave conſiderable Sums, or left great Legacies towards it. The Contributions for the Highways were looked upon as very glorious and honourable. The Clergy were not exempted from them under the Chriſtian Emperors. The Senate and the People ſtrove to expreſs their Love and Gratitude for thoſe, who took Care to make new Roads, or to repair the old ones; which they did by erecting Statues and triumphal Arches to their Honour, and by ſtamping Medals to perpetuate their Memory.

Our Author takes Notice of ſome *Roman* Highways, to be ſeen ſtill in the County of *Hainault*: They are commonly called *les Chauſſées de Brunehault* (*Brunehault*'s Cauſeways,) and paved with ſmall blackiſh Stones. The Inhabitants of that Country tell many ridiculous Stories about them, and fancy they were made by the Devil. The Author confutes thoſe Fables in two Chapters.

He obſerves in the two next, That *Auguſtus* cauſed two Ways to be made through the *Alps*, each of which reached as far as *Lyons*. *Agrippa*, his Son-in-law, undertook to make four Ways, which began at that City. The firſt went through the *Cevennes* into

Aquatin; the ſecond to the lower *Rhine*; the third to *Boulogne* in *Picardy*; and the fourth to *Marſeilles*.

The laſt Chapter of this firſt Book concerns the fabulous and the true Hiſtory of the Highways in *England*.

See the remaining Part of this Extract in the Seventh Volume, Art. VII.

ARTICLE XXV.

HISTOIRE DES EMPEREURS, & des autres Princes qui ont regné durant les ſix premiers ſiecles de l'Egliſe, de leurs guerres contre les Juifs, des Ecrivains profanes, & des perſonnes les plus illuſtres de leur temps. Juſtifiée par les citations des Auteurs originaux. Avec des Notes pour éclaircir les principales difficultez de l'Hiſtoire. Tome Cinquiéme, Premiere Partie, qui comprend VALENTINIAN I. VALENS & GRATIEN. Seconde Partie, qui comprend THEODOSE I. & ARCADE. Troſieme Partie, qui comprend HONORE. Par Mr. LENAIN DE TILLEMONT. A Bruxelles, chez Eugene Henry Fricx, Imprimeur du Roy, rue de la Madelaine. M DCC X.

That

That is,

THE HISTORY OF THE EMPERORS, and other Princes, who reigned in the Six First Ages of the Church, of their Wars with the Jews, *of Profane Writers, and the most Illustrious Persons of their Time. Taken from the Original Authors. With Notes to clear the principal Difficulties relating to History. The Fifth Tome. Part* I. *Containing the History of* VALENTINIAN I. VALENS *and* GRATIAN. *Part* II. *Containing the History of* THEODOSIUS I. *and* ARCADIUS. *Part* III. *Containing the History of* HONORIUS. *By Mr.* LENAIN DE TILLEMONT. Brussels. 1710. *Three Volumes in* 12° *Pagg.* 1573. *Sold by* Paul Vaillant *in the* Strand.

THIS History is so well known, and so generally approved, that it were needless to make any Observation upon the Merit of the Author, and the Usefulness of his Work. We have now Thirteen Volumes in 12*mo.* (not to mention the Edition in 4*to.*) of Mr. *de Tillemont*'s History of the Emperors. The three last Volumes, which make the Subject of this Article, discover the same Labour, the same Exactness, and the same Care of Quoting the Original Authors. Perhaps it might be said, that this History is interspersed with too many pious and devout Reflexions, not so proper to be inserted in a Work of this Nature. The Author was a very Learned and Religious Man; and it appears from this Performance, and from his Memoirs relating to Ecclesiastical History, that he had entirely consecrated his Pen to the Publick Good.

The Readers will not expect from me, that I ſhould enlarge upon theſe Three Volumes; and therefore I ſhall only take Notice of ſome few Paſſages contained in the Firſt.

Mr. *de Tillemont* obſerves, That the Emperor *Valentinian* I. loved and protected the *Catholicks*, without moleſting the *Arians*, or any other Sect of Hereticks. In the very Beginning of his Reign, he made ſome Laws, whereby the Heathens and Hereticks were at full Liberty to enjoy the Exerciſe of their Religion. No Body was perſecuted upon that Account. That Emperor never undertook to force his Subjects to follow the Religion which he had embraced: He ſtood, as it were, neuter among ſo many different Religions; for which he is very much commended by *Ammianus Marcellinus*. He ſuffered the Altar of Victory to remain at *Rome*. That Altar had been removed by *Conſtantius*'s Order, and reſtored by *Julian* the Apoſtate. *Zoſimus* affirms, That the Law whereby *Valentinian* forbad Nocturnal Sacrifices, was not put in Execution, becauſe *Pretextatus*, Proconſul of *Greece*, repreſented to him, that ſuch a Law was intolerable to the Heathens, and deſtroyed their moſt auguſt Myſteries. There is a * Law of that Emperor's extant, whereby he declares, That he does not forbid the Diſcipline of the *Aruſpices*, nor any other Exerciſe of Religion uſed among the Ancients, provided it be free from Magick. Nay, he granted ſome Privileges to the Pontiffs of the Provinces, by a Law dated *June* 28. 371. But it appears from the Teſtimony of *Libanius*, that he forbad at laſt the Sacrifices of Beaſts, and only permitted to offer up Incenſe.

Our Author makes ſome Reflexions upon the Conduct of *Valentinian*, in Relation to the Heathens and Hereticks of his Time. He declares, that he will not give his Judgment about it, nor enquire, Whether or no it be expedient that a Prince ſhould concern himſelf with Eccleſiaſtical Affairs. It is certain on the one Side, (ſays he) that Princes ought to uſe their utmoſt

* Made in the Year 371.

utmoſt Endeavours to bring all their Subjects into the Right Way of Serving God. But, on the other ſide, if we compare the Advantages which *Conſtantine* and *Theodoſius* procured to the Church, with the dreadful Miſchiefs occaſioned by *Conſtantius*, *Valens*, and even by *Theodoſius* the Younger, and many other Emperors, we may very well doubt whether it were not better for the Church, that Princes ſhould never concern themſelves with Religion, and only take Care that the Laws of Juſtice and Equity be punctually obſerved. Mr. *de Tillemont* ſeems to approve the Conduct of *Lewis* IX. King of *France*, who left it to the Biſhops to determine all Doubtful and Controverted Matters. The Author adds, That perhaps a Prince may uſe all his Authority for the Promoting of Truth, *by all juſt and lawful Means, and without forgetting the Laws of Humanity, which ought to be obſerved even towards the moſt Wicked Men.* 'Tis obſervable that our Learned Author, tho' a *Roman Catholick*, and very zealous for his Religion, expreſſes himſelf with great Moderation upon this Head. It plainly appears that he was an Enemy to Perſecution. No Body will deny, that a Prince may *uſe all juſt and lawful Means* for the Propagation of Truth, and endeavour to reclaim his Subjects from their Errors, provided *he does not offend againſt the Laws of Humanity.*

Mr. *de Tillemont*, conſidering the great Severity, or rather Cruelty of *Valentinian*, is afraid, "That "the Glory with which he governed the Empire, "is the only Reward of his confeſſing the Name of "Chriſt". He is afraid that Emperor "enjoyed "the good Things of this World, to be expoſed after "this Life to the Divine Juſtice, which ſhews no Mercy "to thoſe, that are not merciful to their Brethren.

The Author does not tell us, (according to his uſual Cuſtom), what he thinks of the Salvation of *Auſonius*, who was a very Licentious Poet: He only ſays, It were to be wiſhed, for the Honour of Chriſtianity, that *Auſonius* had been a Heathen.

ARTICLE

ARTICLE XXVI.

AN ACCOUNT of St. GREGORY NAZIANZEN's *APOLOGETICK ORATION, mentioned above,* Art. V.

ST. *Gregory Nazianzen* ran away as St. *Chryſoſtome* did, for fear of being forced to accept a Biſhoprick; and that Father made an Apology for it in this Diſcourſe, as St. *Chryſoſtome* undertook to juſtify himſelf upon the ſame Account, in his Treatiſe concerning the Chriſtian Prieſthood. The Reſemblance of the Subject, moved Mr. *Thirlby* to inſert this Oration at the End of that Treatiſe. He acknowledges that thoſe Two Fathers are equally admirable for their Eloquence; but he adds, That their Characters are very different. I ſhall not give a particular Account of this Oration, being contented to obſerve in general, That St. *Gregory* * alledges many Reaſons to ſhew how difficult it is to diſcharge the Duties of Epiſcopacy; that he makes ſeveral Judicious and Solid Reflections upon that Subject; and that it appears from many Paſſages of the Holy Scripture quoted by him, and rightly applied, that he was very well verſed in the Sacred Writings.

There is a Paſſage in this Oration, on which it will not be improper to make ſome Obſervations. St. *Gregory* ſhews that it is no eaſy Thing to teach the Doctrine of the Holy Trinity; and that whoever undertakes to do it, muſt be very careful not to advance

* That Father begins his Oration thus: *I confeſs that I am overcome: I have ſubmitted to the Lord, and intreated him.* He meant, that he was at laſt willing to be made a Biſhop.

vance any Thing, that may countenance *Sabellianiſm*, *Arianiſm*, or the Opinion of thoſe who admitted Three Eternal and Independent Beings. Whereupon he calls the Doctrine of *Sabellius*, who denied the Trinity, *Atheiſm*. We ſhould wrong the Memory of that Illuſtrious Father, ſhould we believe that he really took *Sabellius* to be an Atheiſt for denying the Trinity. Too great a Streſs ought not to be laid upon the Words of that Ancient Doctor: He ſpeaks Rhetorically, as Mr. *Thirlby* obſerves. "Attamen, *ſays he*, "ut quod res eſt fateamur, non tam verè Sabellium "Ἄθεον poſtulat Gregorius, quam pro ſua dicendi "Copia ac Facultate, ingenioſe: cum alibi eum re-"ctius multo Judaiſmi inſimulet, (Sc. Orat. XXIII)". I have obſerved in one of my foregoing Sheets, that *Servetus* called the Trinitarians *Atheiſts*: It was not a Rhetorical, but an Enthuſiaſtical way of Speaking.

Mr. *Thirlby* ſays, the *Latin* Tranſlation of the Abbot *de Billy*, (*Billius*), tho' it be the beſt, is nevertheleſs full of Miſtakes; and that he has mended ſeveral Faults, and rectified the *Latin* Stile in many Paſſages. As for what concerns the Notes of Mr. *Thirlby*, they diſcover his Judgment and Learning in a very young Age, and are a fine Specimen of what the Publick may expect from him hereafter.

ARTICLE XXVII.

LEYDEN.

A Collection of Teſtaceous Fiſhes, Snails, Shells, and Minerals, has been lately engraved, and publiſh'd by a *Virtuoſo*.

Theſaurus

Theſaurus Imaginum Piſcium teſtaceorum, quales ſunt Cancri, Echini, Echinometra, Stellæ marinæ, *&c. ut & Cochlearum; inter quas numerantur* Lunares; Laciniatæ; Valvatæ, ſive Semilunares; Valvatæ ſtriatæ; Caſſides tuberoſæ, verrucoſæ, læves & Murices; Globoſæ; Buccinæ; Strombi; Volutæ; Alatæ; Porcellanæ majores & minores; Cylindri, *&c. Quibus accedunt Conchylia, ut* Nautilus, Cornu Ammonis, *&c. Conchæ univalviæ & bibalviæ; quarum Species ſunt* Solenes univalvii, Chamæ aſperæ, Chamæ læves, Pectines, Pectunculi, Tellinæ, Solenes bivalvii, Muſculi, Pinnæ, Oſtrea, *&c. Denique Mineralia; uti* Metalla, Lapides & Argillæ, *variis in locis reperta. Quorum omnium maximam partem Georgius Everhardus Rumphius,* M. D. *Academiæ Cæſareæ Naturæ Curioſorum Collega, dictus* Plinius Indicus, *collegit; jam vero Naturæ Amator & Curioſus quidam in hunc ordinem digeſſit, & nitidiſſimè æri incidi curavit. Lugduni Batavorum,* 1711. in *Folio. Pagg.* 15. with LX Copper-Cuts.

This Collection contains the Figures of all the Curioſities lodged in the Cabinet of Dr. *Rumphius*, beſides ſeveral others, that have been communicated to the Publiſher. Here follow ſome of the moſt Curious Pieces engraved in this Book. 1. A Lump of Ambergris weighing an Hundred and eighty two Pounds, which belongs to the *Eaſt-India* Company of *Amſterdam.* 2. A Figured Stone of a red tranſparent Colour, on which an Hexagone Fort, ſurrounded with Ramparts and Ditches, is naturally deſcribed. 3. Another Stone, which repreſents a kind of irregular Citadel. Its Circumference of a browniſh tranſparent Colour, conſiſting of Three variegated Lines, denotes the Rampart. The Middle of it looks like frozen Water: And there is in its Centre a great Iſland, ſurrounded with many ſmall ones, of a blue, purple, and red Colour. 4. A Piece of *Egyptian* Marble, on which one may plainly ſee the Figure of a Pope ſaying his Prayers. That Piece was found among the Ruins of a Temple near *Rome.*

PARIS.

PARIS.

A BOOK, conſiſting of Five Diſſertations upon *Geneſis*, has been lately publiſhed.

Diſſertations Hiſtoriques, Chronologiques, Geographiques, & Critiques ſur la Bible. Paris 1711. *In* 8vo. *Pagg.* 476.

The firſt Diſſertation concerns the Hiſtory of the Creation, and the Chronology and Deſcription of the World from the Creation to the Deluge. That Diſſertation is divided into VIII Chapters. In the firſt, the Author proves that the World is not Eternal; that it was made by an Intelligent and Wiſe Being; and that it has not a greater Antiquity than what *Moſes* aſſigns to it. The uneven Surface of the Earth affords the Author an Argument to ſhew that it is not Eternal. It is naturally impoſſible, (ſays he) that there ſhould be any Mountains and Valleys, if the Earth had exiſted from all Eternity; for the Waters and the Rain do continually carry off ſome Earth from the Mountains into the Valleys. Though that Quantity be never ſo ſmall, 'tis certain that Mountains would be at laſt levelled, and Valleys filled up; and therefore if the Earth never had a beginning, 'tis undeniable that there would be no Mountains nor Valleys, and that the Earth would be overflowed with Water, the leaſt Diminution being ſufficient to deſtroy the higheſt Mountains during the infinite Space of Eternity. Perhaps it will be ſaid, continues the Author, that new Mountains are formed from Time to Time; but is there any natural Cauſe, that can produce Mountains, and make ſuch Valleys as thoſe that contain the Waters of the Sea? All the Hiſtories that are extant, will not afford one Inſtance of a new Mountain appearing upon the Earth. The Winds raiſe now and then ſome ſmall Heaps of Sand, but never to a conſiderable Height; and thoſe Heaps

Heaps are frequently deſtroyed by the ſame Cauſe that formed them. The ſecond Chapter contains ſome Reflexions upon the firſt Chapter of *Geneſis*. In the Third, the Author treats of the Creation of Man: He confutes the Book concerning the *Pre-adamites*. The Terreſtrial Paradiſe, and the Fall of Man, are the Subjects of the Fourth and Fifth Chapters. In the next, the Author diſcourſes of *Cain*, and his Poſterity; and ſhews in what Time of the Year the World was created, and then computes the Time from the Creation to the Deluge.

The Second Diſſertation contains the Hiſtory of the Deluge, with an Account of what happened afterwards till the Diſperſion of Men. The Author applies himſelf particularly to deſcribe *Noah*'s Ark, and to remove the Difficulties relating to its Dimenſions.

The Third Diſſertation concerns the Diſperſion of Men, and the Chronology from the Deluge to the Vocation of *Abraham*.

In the Fourth Diſſertation the Author explains the Difficulties that concern the Life of *Abraham*, and gives an Account of the moſt conſiderable Occurrences of that Time. He diſcourſes of *Melchiſedec*, the Circumciſion, the Deſtruction of *Sodom*, *Lot* and his Inceſt, the Birth of *Iſaac*, &c.

In the Laſt Diſſertation, he goes on with the Hiſtory of *Iſaac*, and then proceeds to *Jacob* and his Children, and to *Eſau*; and concludes with an Explication of the Bleſſings of the Twelve Patriarchs.

ARTICLE

ARTICLE XXVIII.

AN HISTORICAL ACCOUNT, never before publiſh'd, of the Life and Trial of MICHAEL SERVETUS. *In ſeveral Letters to* * * * *. *By the Author of theſe* Memoirs.

* Letter III.

SIR,

THE Letter of *Servetus*, inſerted in my laſt, was produced againſt him on the 17th of *Auguſt*, to prove that he had abuſed *Calvin*, and ſome other Divines of *Geneva*. I proceed to give you an Account of the moſt Remarkable Tranſactions of that Day.

La Fontaine and *Colladon* exhibited the Two Letters of *Oecolampadius*, which I have already mentioned, and two Paſſages of *Melanchthon*, to prove the firſt Article, importing that *Servetus had been condemned in* Germany. Here follows the firſt Paſſage of *Melanchthon*. "Luſit † homo fanaticus, Servetus, de voca-
"bulo *Perſonæ*, & diſputat olim Latinis ſignificaſſe
"*Habitum* aut *Officii Diſtinctionem*, ut dicimus Roſci-
"um alias ſuſtinere Perſonam Achillis, alias ſuſtinere
"Perſonam Ulyſſis; ſeu alia eſt Perſona Conſulis, alia
"Servi,

* The Second Letter may be ſeen above, *Art.* XVI.

† Melanchth. Loci Theologici, *Page* 321. *of his* Corpus Doctrinæ Chriſtianæ, *printed at* Leipſick *in* 1560.

" Servi, ut Cicero inquit, *Magnum eſt in Republica* " *tueri Perſonam Principis.* Et hanc veterem ſignifica- " tionem vocabuli ſycophanticè detorquet ad Articu- " lum de tribus Perſonis Divinitatis. " In the Second Paſſage * *Melanchthon* calls *Servetus, aſtutus & impius.* The Priſoner acknowledged that *Oecolampadius* and *Melanchthon* had writ againſt him; and added, that *it was not a Definitive Sentence.*

Upon the Third Article the Two Accuſers produced † again *Ptolomy*'s Geography, and a Paſſage out of *Servetus*'s Preface, wherein he ſays, that the Fruitfulneſs of *Judea* has been wrongly cried up, ſince thoſe, who travelled in it, tells us that it is a barren and poor Country. *Calvin* †† informs us, that when this Paſſage was objected againſt *Servetus*, he fell a Mumbling, and replied, that it had been written by another Hand. *Calvin* adds, that it was no difficult Thing to convict him of the contrary: So that not knowing which Way to turn, he ſaid at laſt he had a good Reaſon to write that Paſſage. Afterwards *Servetus* being ask'd, (*Calvin* goes on,) who was that *Vanus Præco Judæa*, mention'd by him? And whether it was not *Moſes*? He anſwered, *As if none but* Moſes *had ſpoke of* Judea. *Calvin* replied, That thoſe who had given an Account of that Country, followed *Moſes* the moſt Ancient Writer that mentions it; from whence it might be inferred, that he deceived thoſe who followed him in that Particular.

---

* Ibid. *pag.* 327.

† " Sur le tiers (*Article*), ils ont produit le Lieu de " Ptolomée, lequel ledit Servet dit n'avoir fait, & non- " obſtant qu'il n'y a point de mal, & qu'il n'entend " point du temps de Moyſe, mais du temps de ceulx, " qui ont eſcrit de notre ſiecle. Et leſdits diſent que " d'autant qu'il a comprins generalement tous Ecrivains " dudit païs, qu'il a calomnié contre Moyſe ".

†† Expoſitio Errorum Michaelis Serveti, *&c. among Calvin*'s Theological Tracts, *Pag.* 836. Genevæ 1576.

lar. *Calvin* was extremely exaſperated againſt *Servetus* upon this Account. That impudent Dog (ſays he) having nothing to alledge in his Vindication, maintained that there was no Harm in what he had ſaid. *Obſcoenus canis tantum os perfricuit, & dixit uno verbo, nihil eſſe illic mali.*

Tho' I never ſaw that Edition of *Ptolomy*'s Geography, to which *Servetus* added a Preface and ſome Notes, I dare ſay he did not reflect upon *Moſes*. 'Tis not improbable that by the Words, *Vanus Præco Judææ*, he meant ſome modern Traveller, who had publiſhed an Account of the Holy Land, and repreſented it as a very fruitful Country. *Servetus* was neither an Atheiſt, nor a Deiſt: He was fully perſuaded of the Truth of the *Old Teſtament*, as it appears from his Writings; and therefore I cannot believe that the Words juſt now mentioned concern *Moſes*.

Paleſtine is not now, properly ſpeaking, a more barren Country than it was in former Times: Were it improved and cultivated, it would doubtleſs be as fruitful as it was in the Time of the *Iſraelites*. And therefore *Calvin* went upon a wrong Suppoſition, when he told *Servetus* in a peremptory manner, that God had curſed the Holy Land, and made it barren for the Sins of the *Jews*. Mr. *Maundrell*, late Fellow of *Exeter-College*, at *Oxford*, who travelled in that Country, does not aſcribe its Barrenneſs to a Divine Puniſhment, but to want of Culture. The Paſſage being very curious, I hope, Sir, you will not be diſpleaſed to find it here at length.

" All along this Day's Travel from *Kane Leban* " to *Beer*, (*ſays Mr.* Maundrell *,) and alſo as far " as we could ſee round, the Country diſcovered a " quite different Face from what it had before; " preſenting nothing to the view in moſt Places, but

* A Journey from *Aleppo* to *Jeruſalem* at *Eaſter*, A. D. 1697. *Oxford* 1707. *Pag.* 64. *& ſeq.* The Second Edition. This Curious Relation has been tranſlated into *French*, and Printed in *Holland*.

" naked Rocks, Mountains and Precipices. At ſight " of which Pilgrims are apt to be much aſtoniſhed " and baulked in their Expectations, finding that " Country in ſuch an inhoſpitable Condition, con- " cerning whoſe Pleaſantneſs and Plenty they had be- " fore formed in their Minds ſuch high Ideas from " the Deſcription given of it in the Word of God: " Inſomuch that it almoſt ſtartles their Faith, when " they reflect, how it could be poſſible for a Land " like this to ſupply Food for ſo prodigious a Num- " ber of Inhabitants, as are ſaid to have been polled " in the Twelve Tribes at one Time; the Sum gi- " ven in by *Joab*, 2 *Sam.* 24. amounting to no leſs " than Thirteen Hundred Thouſand Fighting Men, " beſides Women and Children. But it is certain, " that any Man who is not a little biaſſed to Infidelity " before, may ſee, as he paſſes along, Arguments " enough to ſupport his Faith againſt ſuch Scruples.

" For it is obvious for any one to obſerve, that " theſe Rocks and Hills muſt have been anciently " cover'd with Earth, and cultivated and made to " contribute to the Maintenance of the Inhabitants, " no leſs than if the Country had been all plain, " nay, perhaps much more; foraſmuch as ſuch a " mountainous and uneven Surface affords a larger " Space of Ground for Cultivation, than this Coun- " try would amount to, if it were all reduced to a " perfect Level.

" For the Husbanding of theſe Mountains, their " manner was to gather up the Stones, and place them " in ſeveral Lines, along the Sides of the Hills, in " form of a Wall. By ſuch Borders, they ſupported " the Mould from tumbling, or being waſhed down, " and formed many Beds of excellent Soil, riſing " gradually one with another, from the Bottom to the " Top of the Mountains.

" Of this Form of Culture you ſee evident Foot- " ſteps wherever you go in all the Mountains of " *Paleſtine*. Thus the very Rocks were made fruit- " ful. And perhaps there is no Spot of Ground in " this whole Land, that was not formerly improv-

" ed

" ed to the Production of ſomething or other, miniſtring to the Suſtenance of Human Life. For, than " the plain Countries nothing can be more fruitful, " whether for the Production of Corn or Cattle, and " conſequently of Milk. The Hills, tho' improper " for all Cattle, except Goats, yet being diſpoſed " into ſuch Beds as are afore deſcribed, ſerved very " well to bear Corn, Melons, Goards, Cucumbers, " and ſuch like Garden-Stuff, which makes the prin- " cipal Food of theſe Countries for ſeveral Months " in the Year. The moſt rocky Parts of all, which " could not well be adjuſted in that manner for the " Production of Corn, might yet ſerve for the Plan- " tation of Vines and Olive-Trees, which delight to " extract the one its Fatneſs, the other its ſprightly " Juice, chiefly out of ſuch dry and flinty Places. " And the great Plain joining to the Dead Sea, " which, by Reaſon of its Saltneſs, might be " thought unſerviceable both for Cattel, Corn, O- " lives, and Vines, had yet its proper Uſefulneſs " for the Nouriſhment of Bees, and for the Fabrick " of Honey: Of which *Joſephus* gives us his Teſti- " mony, *de Bell. Jud.* Lib. V. Cap. 4. And I have " Reaſon to believe it; becauſe when I was there, " I perceived in many Places a Smell of Honey and " Wax, as ſtrong as if one had been in an Api- " ary. Why then might not this Country very well " maintain the vaſt Number of its Inhabitants, be- " ing in every Part, ſo productive of either Milk, " Corn, Wine, Oyl, or Honey? Which are the princi- " pal Food of theſe *Eaſtern* Nations: The Conſtitu- " tion of their Bodies, and the Nature of their Clime, " inclining them to a more abſtemious Diet than we " uſe in *England*, and other colder Regions". But to return to *Servetus*.

In the next Place, they prodnced * againſt him his Notes upon the VIIth and VIIIth Chapters of *Iſaiah*,

* " Et quant aux Annotations de la Bible, ils ont " produit le 7 & 8. Chap. d'Eſaie, & le 53. d'Eſaie, " au-

" comme il fault parler, & proceder en jugement,
" vous ſupplie humblement luy doner un procureur,
" lequiel parle pour luy. Ce feſant farés bien, & no-
" ſtre Seigneur proſperera voſtre republique. Faict en
" voſtre cité de Geneve le 22. daoſt. 1553.

Michel Servetus de Ville neufve
en ſa cauſe propre.

That is,

To my moſt Honoured Lords the Syndics and Council of Geneva.

" MICHAEL *Servetus* humbly ſheweth, That
" the Proſecution of a Man for the Do-
" ctrine of the Scripture, or for any Queſtion ari-
" ſing from it, is a new Invention, unknown to the
" Apoſtles and their Diſciples, and to the Ancient
" Church. As it appears, Firſt, from the *Acts* of
" the Apoſtles, *Chap.* 18, & 19. where ſuch Accu-
" ſers are caſt off, and referred to the Churches,
" when there is no Crime in the Caſe, and 'tis on-
" ly a Matter relating to Religion. Likewiſe in the
" Time of the Emperor *Conſtantin*, when there
" were great Hereſies, and criminal Accuſations,
" both on the Part of *Athanaſius* and *Arius*, the ſaid
" Emperor with the Advice of his Council, and of
" all the Churches, decreed, That according to the
" Ancient Doctrine, ſuch Accuſations ſhould not be
" admitted, even tho' a Man were an Heretick, as
" *Arius* was; that all their Diſputes ſhould be deter-
" mined by the Churches, and that a Man con-
" victed, or condemned by them, ſhould be baniſh-
" ed, unleſs he repented. That Puniſhment was at
" all Times inflicted upon Hereticks in the Ancient
" Church, as may be proved by a Thouſand other

" Paſſages

" Paſſages and Authorities. Wherefore, my Lords, " the ſaid Petitioner begs, that he may be no long- " er proſecuted as a Criminal, agreeably to the " Doctrine of the Apoſtles and their Diſciples, and " of the Ancient Church, who never admitted any " ſuch Accuſation.

" Secondly, my Lords, the Petitioner beſeeches " you to conſider, that he has committed no Fault " in your City, nor any where elſe; that he has " not been a Seditious Man, nor a Diſturber of " the Publick Peace; (for the Matters treated by " him are difficult, and ſuch as can only be un- " derſtood by Learned Men); that all the Time " he was in *Germany*, he never diſcourſed of thoſe " Things but with *Oecolampadius*, *Bucer* and *Capi-* " *to*; and that he never imparted his Opinions " to any Body in *France*. Beſides, he always diſ- " approved, and continues to diſapprove the *Ana-* " *baptiſts*, who oppoſe the Magiſtrates, and would " have all Things to be common. Wherefore he " concludes, That he ought not to be proſecu- " ted as a Criminal, for ſetting forth ſome Que- " ſtions debated by the Ancient Doctors of the " Church, ſince he has done it without acting like " a Seditious Man.

" Thirdly, my Lords, becauſe he is a Fo- " reigner, wholly unacquainted with the Cuſtoms " of this Country, and knows not how to ſpeak " and proceed in his Trial, he humbly beſeeches you " to give him an Attorney, who may ſpeak for him. " It will be well done; and the Lord will pro- " ſper your Republick. From your City of *Geneva*. " *Auguſt* 22. 1553.

Michael Servetus of *Villanueva*,
pleading his own Cauſe.

Servetus

Servetus presented some other Petitions, of which I shall give you an Account hereafter. I am,

SIR,

Yours, &c.

See the Fourth Letter in Art. XXXVI.

ARTICLE XXIX.

HALL.

A NEW Life of *Henry* the Fowler, King of the *Saxons*, has been lately published by M. *Gundlingius* Professor of Eloquence.

D. Nic. Hieron. Gundlingii, Consiliarii Boruss. & Prof. Eloquentiæ Halensis de Henrico Aucupe, Franciæ Orientalis Saxonumque Rege, Liber singularis, in quo Reipubl. facies ex genuinis documentis, diplomatibus, tabulis, chartis scriptoribusque æqualibus in luce collocatur. Halæ Magd. 1711. *in* 4to.

The Author designs to publish the Lives of the other *Saxon* Kings and Emperors.

LEIPSICK.

M. *Deylingius* has put out the second Part of his *Observationes Sacræ.*

D. Salomonis Deylingii Observationum Sacrarum Pars secunda, cum figuris æneis & Indicibus necessariis. Lipsiæ 1711. *in* 4to.

This

This Book contains Fifty Obſervations upon ſo many Paſſages of the *Old* and *New Teſtament*. In the firſt the Author undertakes to clear *Moſes* from the Accuſation of *Pantheiſm*. In the IXth he ſhews that the Land of *Canaan* was a very fruitful Country, as we read in the Scripture; and alledges the laſt Verſe of the IVth Chapter of *Malachi*, and ſome other Reaſons, to account for its preſent Barrenneſs. M. *Deylingius* does frequently confute Sir *John Marſham*, Mr. *le Clerc*, Father *Hardouin*, and ſeveral other Authors.

[A further Account of this Book will be inſerted in another Article.]

TUBINGEN.

M. *Hiller* has publiſhed a Book, containing many Grammatical Obſervations upon the *Hebrew* Tongue.

Matthæi Hilleri SS. Theol. Græcæque & Orient. Linguar. Prof. Publ. Inſtitutiones Linguæ Sanctæ. Tubingæ, 1711, in Octavo.

PARIS.

FATHER *Mabillon* publiſhed Four Volumes in *Folio* of the Annals of the *Benedictins*, and left behind him a Vth Volume, that reaches to the Year 1157. That Volume was to be printed by Father *Ruinart*, who deſigned to go on with the Annals of his Order, if Death had not prevented it. Father *Maſſuet*, Author of the New Edition of St. *Irenæus*, has undertaken to publiſh the Vth Volume of thoſe Annals, and to carry on that Work to this preſent Time.

AMSTER-

AMSTERDAM.

M. *Gronovius* has lately publiſhed a Book, wherein he criticizes Dr. *Kuſter*'s Edition of *Suidas*. The latter is preparing an Anſwer.

The Second Edition of Mr. *Le Clerc*'s *Ars Critica* is in great Forwardneſs: It will come out with ſome conſiderable Additions.

A New Edition of *Diodorus Siculus* is to be printed here, with ſeveral Learned Obſervations of Mr. *Waſſe*.

ROME.

FATHER *de Graveſon*, a *French Benedictin*, Doctor of the Faculty of *Paris*, and Profeſſor of Divinity at the *Minerva*, is printing a Chronological Book relating to the Life of Jeſus Chriſt. *De annis & myſteriis Chriſti*. The Author was very much eſteemed at *Paris*, and has acquired a great Reputation in this City.

ARTICLE

ARTICLE XXX.

SECONDE PARTIE du Projet d'. une nouvelle Grammaire pour apprendre l'Hebreu & les anciennes Langues ſans Points. Par Mr. MASCLEF Chanoine d'Amiens. Cette ſeconde Partie contient l'Explication de la nouvelle Methode.

That is,

THE SECOND PART of a Project of a New Grammar to learn Hebrew *and the Ancient Languages without Points. This Second Part contains an Explication of the New Method.*

"I Have given an Extract of the Firſt Part of this "*Project* †; and now I proceed to give a "Tranſlation of the Second Part. This Diſcourſe is "ſo clear, that it may eaſily be underſtood, even "by thoſe who have no Skill in *Hebrew*".

ALL the Difficulties of reading *Hebrew* may be reduced to Two. Firſt to know how each Letter of the Alphabet ought to be pronounced; and then how Syllables and Words are formed. We pronounce each Letter, as one may ſee in the following Table.

† *See above* Art. XIII.

The

The Figure of each Letter.	*Its Name, or Artificial Denomination.*	*Its Pronunciation.*
א	Aleph	*a*, ſhort.
ב	Beth	*b*, never pronounced like the Conſonant *v*.
ג	Ghimel	*g*
ד	Daleth	*d*
ה	He	*e*, ſhort.
ו	Ouau	*ou*, always a Vowel.
ז	Zain	*z*
ח	Heth	*e*, long.
ט	Teth	*t*
י	Jod	*i*, always a Vowel.
כ	Chaph	*ch*, as 'tis pronounced in *Latin*.
ל	Lamed	*l*
מ	Mem	*m*
נ	Noun	*n*
ס	Samech	*ſ*
ע	Ain	*a*, long.
פ	Phe	*ph*, 'tis the *Greek* φ, never pronounced like a *p*.
צ	Tſade	*ts*
ק	Kouph	*k*, or *q*, 'tis the *Greek* κππα.
ר	Reſ	*r*
ש	Sſin	*ſſ*, 'tis a double *ſ*.
ת	Thau.	*th*, 'tis the *Greek* θ.

I admit Six Vowels, as the Ancients did, *Viz.* א ה ו י ח ע. When two or more Vowels meet together, I pronounce each of them ſeparately, in ſuch a manner that they never make up a Diphthong.

If

If this way of pronouncing the *Hebrew* Letters does very much differ from the Pronunciation of the *Maſſorets*, it comes nearer that of the Ancients. 'Tis true, I might have come nearer it ſtill; but my Rules would have been liable to ſome Exceptions, which I deſigned to avoid: And I thought I could do it ſafely, ſince I have made it appear, on the one ſide, that 'tis impoſſible to know how *Hebrew* was anciently pronounced, and, on the other, that the Thing is of no uſe.

I proceed to the ſecond Difficulty, which concerns the Formation of Syllables and Words. Whereupon I muſt obſerve, That it were an eaſy thing to read *Hebrew* Syllables and Words, if the *Hebrews* had expreſſed in writing all the Vowels, which they pronounced, and which made Part of Syllables and Words, as 'tis practiſed in *Greek*, *Latin* and *French*, and generally in all the *European* Languages that are known to us. But they had a different Cuſtom: 'Tis true they ſometimes inſerted the Vowels, even in the middle of a Word; but they generally omitted them, at leaſt theſe Four, אהוי. Nay, they have a great Number of Words, of two, three, or four Syllables, that are only made up of Conſonants. It being therefore impoſſible to form any Syllable, and conſequently any Word, without a Vowel, the Difficulty lies in knowing, firſt, in what Place a Vowel ought to be inſerted; and ſecondly, what Vowels ought to be underſtood.

As for what concerns the firſt Head, I ſhall only lay down one Rule; and it will be ſufficient. Whenever two Conſonants meet together in one and the ſame Word, a Vowel ought to be underſtood between them. For Example, in this Word כל, a Vowel ought to be underſtood between the כ and the ל. In this Word מלך, a Vowel ought to be underſtood beeween the מ and the ל, and another between the ל and the ך.

Again, I ſhall lay down but one Rule for the ſecond Head. Between two Conſonants, the artificial Vowel of the firſt Conſonant ought to be underſtood,

derſtood. I call *an artificial Vowel* of a Conſonant, that which follows that Conſonant, and forms a ſound with it in its artificial Denomination.

The *artificial Denomination* of ב is *beth*, of ג *ghimel*, of ד *daleth*.

The Vowel, that follows ב in its Artificial Denomination is *e*; and therefore *e* is the Artificial Vowel of ב.

The Vowel, that follows ג in its Artificial Denomination is *i*; and therefore *i* is the Artificial Vowel of ג. The Vowel, that follows ד in its Artificial Denomination, is *a*; and therefore *a* is the Artificial Vowel of ד; and ſo with the reſt.

Wherefore in order to know what Vowel ought to be underſtood after a Conſonant, one needs only know the Name of that Conſonant. The firſt Vowel of that Name is that very Vowel, that muſt be underſtood after a Conſonant, that is immediately attended with another Conſonant in one and the ſame Word. For Inſtance.

In the Word פלשת, according to the firſt Rule, a Vowel ought to be underſtood after the פ, another after the ל, and a third after ש; and, according to the ſecond Rule, an *e* ought to be underſtood after the פ, an *a* after the ל, and an *i* after the ש. Thus that Word ought to be read *Phelaſſith*. In this Word גדלים, according to the firſt Rule, a Vowel muſt be underſtood after the ג, another after the ד, none after the ל, becauſe there is one. And, according to the ſecond Rule, *i* muſt be underſtood after the ג, and *a* after the ד: And therefore that Word ought to be read *ghidalim*. Thoſe two Rules may be reduced to one. Whenever two Conſonants meet together in the ſame Word, the Artificial Vowel of the firſt Conſonant ought to be underſtood between thoſe two Conſonants. This ſingle Rule is ſufficient to read *Hebrew* without Points with more Certainty and Conveniency (the two Qualifications which *Cappel* deſired) than by the uſual Method. This I ſhall ſhew, when I have given an Example

ample of the new Way of reading *Hebrew*, to render the uſe of it more eaſy. I read the beginning of the firſt Chapter of *Geneſis* thus.

Beraſſith bera Aleim ath eſſimim, ouath carets; ou carets eithe theou ou beou, oueſſich al pheni theoum: Ouroue Aleim merepheth, al pheni emim: Ouiamer Aleim iei aour ouiei aour. Ouira Aleim ath caour chi toub ouibedal Aleim bin caour oubin ceſſich: Ouikoura Aleim laour ioum, ou leſſich koura lile. Ouiei areb, ouiei bekour iem aed.

I affirm, that this Way of Pointing, that is, of reading and pronouncing *Hebrew*, is more certain and convenient than that of the *Maſſorets*.

Firſt, it is more certain. I call that Pointing certain, which repreſents the Original ſuch as it is, ſo that there is no Reaſon to ſuſpect any Alteration in the Senſe. But the Pointing of the *Maſſorets* is not certain. We cannot be ſure that it repreſents the Original ſuch as it is. That Pointing determines the Senſe of the Words; and one may very well doubt whether that Senſe be the beſt; nay, 'tis agreed now that the contrary does frequently appear.

What is ſtill more obſervable, is, that this Imperfection being inſeparable from that Method, can never be mended. It were in vain to ſay, If the *Maſſorets* have pointed ſo, let us point otherwiſe, but ſtill according to their Principles: For if any one undertakes to do it, ſince he is not infallible, the ſame Objection that is raiſed againſt the *Maſſorets*, may be raiſed againſt him; and one may very well doubt whether he does not put a wrong Senſe upon the Words of the Scripture by his Pronunciation.

The ſame cannot be ſaid of the new Method of Pointing and Pronouncing *Hebrew*. It repreſents the *Hebrew* Text in its Original Purity; and the Senſe is not altered by any Human Invention.

It will be objected, That if the Points of the *Maſſorets* are laid aſide in the new Method, I inſert others, which are alſo an Human Invention.

I own it; but this Human Invention makes no Alteration in the Senſe of the Scripture, as the Points of the *Maſſorets* do. No one will deny it. who conſiders that the Points of the *Maſſorets* ſignify ſomething: They confine the Senſe of the Words wherein they are inſerted: They determine thoſe Words to a certain Modification, whereby they are derived from a certain Root rather than another. Whereas the Points of the new Method ſignify nothing at all: They do not modify the Words wherein they are underſtood, and determine their Signification to a certain Senſe, rather than to another. For in this new Method, the Modifications of Words are not grounded upon the Points, as in that of the *Maſſorets*, but upon the Characters, and when the Characters are not ſufficient to expreſs thoſe Modifications, they are taken from the Exigency of the Places, and the Authority of the Ancient Verſions. In a Word, ſome Vowels are only underſtood in the new Method, to read and pronounce the Words; and conſequently notwithſtanding thoſe Vowels, the Holy Scripture may be read in all its Purity.

This Advantage, ariſing from the new Pointing, is ſo great and ſo eſſentiall, that it would be ſufficient to make one prefer it to that of the *Maſſorets*; but we ſhall be more willing to do it, if we conſider, that the new Method is not only more certain, *certior*, but alſo more convenient, *commodior*; which is the Second Qualification required by *Cappel.*

Any one, that conſiders the great Simplicity of the new Method, muſt needs own it. A ſingle Rule, without any Exception, is ſufficient to learn to read *Hebrew*, and all the Ancient Languages, without Points, and in leſs than a Quarter of an Hour. Whereas the Method of the *Maſſorets* requires a continual Exerciſe; and after ſeveral Years, one can

can hardly read without being afraid of ſtumbling upon every Word.

We have therefore a Method of reading *Hebrew* that is more certain and more eaſy than that of the *Maſſorets*; from whence I infer, that *Cappel*, and the moſt Learned Criticks, would doubtleſs have approved the Grammar, which I have made upon that Pointing.

It differs only from our common Grammars in leaving out the Points, and all their Conſequences; and therefore any Body may uſe the Grammars that have been printed hitherto, and yet learn *Hebrew*, according to the new Method. 'Tis but leaving out, or not minding at all the Rules and Obſervations relating to the Points, and all their Conſequences. The remaining Part of thoſe Grammars, (*viz.* the Rules concerning the Letters,) makes up the whole Body of the new Grammar. However, conſidering that ſuch a Separation may be attended with ſome Difficulty, and that there are ſome new Obſervations, which the Readers will be glad to find in a Grammar, tho' they could make them of themſelves, I have drawn up a Grammar that is ready for the Preſs.

In order to ſhew more particularly, that the new Method is preferable to that of the *Maſſorets*, I ſhall make ſome other Reflexions upon the Advantages ariſing from the former, and the Inconveniencies of the latter.

To begin with the Method of the *Maſſorets*, it is no difficult Matter to ſhew, that it is full of inſignificant Things, proper to ſpoil a Reader, to make one loſe a great deal of Time, and to diſcourage thoſe, who are moſt deſirous, and more particularly obliged to underſtand *Hebrew*.

It is full of Trifles and inſignificant Things, and of frivolous Obſervations. So we may call above one Half of the Rules preſcribed by it. They are of no Uſe: Beſides, they are liable to ſo many Exceptions, that 'tis no eaſy Thing to apply them. To what Purpoſe Fifteen Vowels? Why Two or

Three different Characters for ſome Vowels? Why a Mute *Scheva*, a ſoft *Daghes*, a *Raphe*, &c. and that Multitude of Accents, which, abating Two or Three, are only proper to ſpoil the Eyes, and confound the Print? Is there any Neceſſity to change the Pronunciation of the Words upon ſo many Occaſions? Is it not an old Complaint, That the *Jews* have filled their Grammars with Trifles, as well as their Theology? Thoſe who blame them for that Fault, ought carefully to avoid it.

The *Jewiſh* Grammar is only proper to ſpoil a Man, to make him Superficial, and well pleaſed with Trifles. Any one may be convinced of it, by the Method of the *Jews* in teaching their Grammar. A trifling Nicety puzzles them: They diſpute about an Accent, Half a Point, the Pronunciation of a Word, and many inſignificant Things. Several Chriſtians, skilled in *Hebrew*, are unhappily affected with the ſame Diſtemper, and acted by the ſame Spirit. They are not aſhamed to make long and frequent Digreſſions about Grammatical Trifles. Which proceeds from the wrong Way of teaching that Grammar, whereby a Beginner is apt to look upon thoſe Trifles as things of great Moment.

The Grammar of the *Maſſorets* is tedious and difficult, and makes one loſe a great deal of Time. Moſt of thoſe, who have applied themſelves to the *Hebrew* Tongue, muſt needs own it. What Progreſs have they made in that Language after a long Study? Nay, how ſtrangely perplexed are thoſe, who underſtand it beſt, when they are put upon reading a Bible that is not pointed, and have not yet acquired the great Art of Gueſſing? Don't we ſee, that moſt of our Divines, tho' highly concerned to learn *Hebrew*, never went about it, being diſcouraged by the Difficulties attending the very Beginning of the common Methods?

On the contrary, The new Grammar is ſhort, eaſy, free from needleſs Obſervations, favourable to the Ancient Verſions, in a Word, ſuch as the moſt Learned Criticks deſired it ſhould be.

I ſay, it is ſhort, eaſy, and free from all needleſs Obſervations; which is ſo evident, that it were almoſt needleſs to prove it. The Difficulties of the common Method proceed from the Vowels, and their Concomitants; and therefore when the Vowels are left out, all the Difficulties muſt needs vaniſh away. Which agrees with *Cappel*'s Obſervation, in the Paſſage I have quoted out of that Author. *Si conſonarum duntaxat in legendo habenda eſt ratio, quidquid ad punctationem & punctorum mutationem ſpectat, illud totum una litura eſſet delendum, atque ita longe maxima Grammaticæ pars abolenda foret.* I add, That the new Method is favourable to the Ancient Verſions. The Criticks know, that the Pointing of the *Maſſorets* is generally the Reaſon, why the *Septuagint* and the Vulgar Bible do not ſeem to agree with the *Hebrew* Text. Let that Pointing be laid aſide; and it will appear, that the *Hebrew* Text agrees with the Vulgar and the *Septuagint*, much better than 'tis commonly thought.

The new Method is of general Uſe to learn the Ancient Languages, ſuch as the *Chaldaick*, *Syriack*, and *Samaritan*. Thoſe Languages have been diſuſed for a long Time, and becauſe they were formerly written without Points, and almoſt without Vowels, like the *Hebrew*, the ſame Reaſons, that ſhew the Uſefulneſs of the new Method for the *Hebrew* Tongue, prove alſo the Uſefulneſs of the ſame Method for the other Languages. Perhaps, in order to prove it. I ſhall publiſh, in a ſhort Time, new Grammars of thoſe Oriental Languages according to the new Method.

Laſtly, That Method is ſuch as the moſt Learned Criticks deſired it ſhould be. I need not repeat what *Cappel* ſays about it. I ſhall only obſerve upon this Occaſion, That one may very well wonder, that Great Man ſhould have ſo clearly mentioned the new Method, without making the Diſcovery, or affirming the Poſſibility of it. Which is a new Proof of what every Body knows, that Diſcoveries depend very much upon good Luck, and that the

fineſt and the moſt uſeful were not always made by the moſt Eminent Men. Were I allowed to enliven this Subject, I would mention an Ingenious Reflection of Mr. *de Fontenelle*, (in his *Hiſtory of the Academy of Sciences for the Year* 1708.) upon a Thing that has ſome Affinity with this. 'Tis no Wonder, ſays he, that the Ancients ſhould not have improved the Knowledge of Burning-Glaſſes: They knew thoſe Glaſſes, and had no Notion of Teleſcopes. But it is much more ſurpriſing, that we ſhould reckon Three Hundred Years from the Invention of Spectacles, to that of Perſpective-Glaſſes. Every Thing goes on ſlowly among us: Perhaps ſome important Diſcovery is now ready to break out, and it will be a Wonder how it was not made ſooner.

I do not think any Body will be offended with me, for calling my new Method *an important Diſcovery*, conſidering how uſeful it may be to underſtand the Holy Scripture. The Baran *de Spanheim* would not look upon this Method, as an inconſiderable Thing, if one may judge of it from his *Letter concerning the Critical Hiſtory of the Old Teſtament*, in which, ſuppoſing that Mr. *Simon* deſigned to ſet up for the Author of a like Diſcovery, he expreſſes himſelf thus. Mr. *Simon* muſt needs be a very Lucky, or a very Great Man, ſince he has retrieved a Language that was loſt, as he thinks, for many Ages, or at leaſt ſhewed a certain Way to attain to it. If it be ſo, will any Body deny, that this Diſcovery is as Glorious to our Age, as any that was or can be made in our Days?

ARTICLE

ARTICLE XXXI.

UPSAL.

THE Author of a Diſſertation concerning Rain, Printed here in 8*vo.* undertakes to explain the different Sorts of Rain. He aſcribes a Blood Rain to an extraordinary Quantity of Vapours ariſing from Mines of natural Cinoper, or Vermillion, or from that Clay or Red Earth that ſerves to make Bricks. He aſcribes to the ſame Cauſe the ſeeming Changes of Water into Blood, like thoſe that have been ſeen within theſe few Years in *Dalecarlia*, in the Country of *Heſſe* in 1684. and at *Berlin* in 1677. (*See a Curious Obſervation of Mr.* Maundrell *in the Margin* *.) Brimſtone and Silver Rains, ſays the Author, proceed from the ſame Cauſe. Stone Rains are only, in all Probability, a very hard Hail, wherein groſs Vapours happen to be entangled. Fire Rains may ariſe from the ſame Cauſes, that produce Boiling-Wells, that is, from Sulphurous Vapours coming out of Marcaſſite Mines. The Author mentions af-

* Mr. *Maundrell* having ſaid, that he came *to a fair large River*, which *is doubtleſs the Famous River* Adonis, *ſo Famous for the Idolatrous Rites performed* there *in Lamentation of* Adonis, goes on thus. " By this " Means we had the Fortune to ſee what may be " ſuppoſed to be the Occaſion of the Opinion, which " *Lucian* relates, concerning this River, *viz.* That " the Stream at certain Seaſons of the Year, eſpeci- " ally about the Feaſt of *Adonis*, is of a bloody Co- " lour: Which the Heathens looked upon as pro- " ceeding from a kind of Sympathy in the River " for the Death of *Adonis*, who was killed by a wild " Boar in the Mountains, out of which this Stream " riſes

ter *Scheffer* a Fire-Rain, that fell in 1629. upon the Lake of *Landſee*. It was mixed with Water; but the Sparks burnt the Cloaths of thoſe on whom they fell. Our Author affirms, That ſome credible Perſons told him, they ſaw a like Rain fall in 1705. upon the Lake of *Veſman* in the *Weſtern Dalia*: It ſtuck to Cloaths like a Kind of burning Soot.

PARIS.

THE Abbot *de la Paluelle* has publiſhed a Book at *Caen*, wherein he decides ſeveral Caſes concerning Lords and Vaſſals, Patrons and Curates.

Reſolution de pluſieurs Cas de conſcience, & des plus importante queſtions du Barreau, touchant les droits & devoirs reciproques des Seigneurs & des Vaſſaux, des Patrons & des Curez, tant pour le For exterieur que pour celui de conſcience; par Meſſire Joſeph André de la Paluelle, Licentié en Theologie & en Droit, Curé de Clinchamps, Syndic du Dioceſe de Coûtances, & Seigneur & Patron de la Lucerne. Caen 1710. Two Volumes in 8*vo*.

The Author examines this Queſtion, among others: Whether the Lord of a Manor may lawfully require from

---

" riſes. Something like this we ſaw actually come " to paſs; for the Water was ſtained to a ſurpriſing " Redneſs; and, as we obſerved in Travelling, had " diſcoloured the Sea a great Way into a reddiſh Hue, " occaſioned doubtleſs by a Sort of *Minium*, or red " Earth, waſhed into that River by the Violence of the " Rain, and not by any Stain from *Adonis*'s Blood". *A Journey from* Aleppo *to* Jeruſalem. *London* 1707. *Pag.* 34. 35.

The Heathen Prieſts ſhould have been ſo honeſt, as to tell the People. That the Change of the Water into a Red Colour was not a miraculous Thing.

from a Curate that he ſhould preſent him the Sprinkle, to take ſome Holy Water with his Hand. The Abbot declares that ſuch a Pretenſion is unjuſt, contrary to the Practice of the Ancient Times, and injurious to the Church. The Aſperſion (ſays he) is made in the Church to purify the Congregation of the Faithful. The Lord of a Manor is one of the Faithful: He ſtands in need of that Spiritual Remedy as well as the People; and therefore he ought to receive it, as others do, (that every Body may know the Spiritual Authority which God has beſtowed upon the Prieſts over all the Laity,) and not in a manner unworthy of thoſe who miniſter at the Altar. If ſuch a Novelty be introduced into the Church, (continues the Abbot,) "we ſhall ſee, to the Diſ-"grace of the Clergy, the Curates, who repreſent "Jeſus Chriſt, when they perform the Function of "their Miniſtry, obliged to hear for a Quarter of an "Hour the Compliments of the Ladies and Gentle-"men, who ſit in the Lord's Pew. The Miniſter of "Jeſus Chriſt muſt ſtand ſtill bare-headed, in his Albe "and Surplice, till all the Compliments are over, and "hold the Sprinkle in his Hand till my Lady pulls "off her Glove".

A curious Diſſertation concerning Tithes has been inſerted in this Work.

ARTICLE

ler undertook willingly the Impreſſion of it; and has been ſo ſucceſsful, that it may be ſaid he ſhares in ſome Meaſure with the Editor, the Glory that may ariſe from a Project ſo well executed.

In order to ſhew, that this Edition is above all thoſe, that have been publiſhed hitherto, we need only give an Account of what we find about it in the Editor's Preface. What he ſays, runs upon Two Heads. 1. Upon the different Tranſlations and Editions of St. *John Damaſcen.* 2. Upon thoſe Things, wherein this new Edition differs from all others.

I. The firſt Piece of St. *John Damaſcen*, that was Tranſlated into *Latin*, is his Treatiſe *de Fide Orthodoxa*, which may be accounted the beſt. A Man, called *Burgundio*, born at *Piſa*, and Officer of the Emperor *Barbaroſſa*, undertook that Tranſlation, under the Pontificate of *Eugenius* III. And we are told, it diſcovers the Barbarouſneſs and Ignorance that prevailed at that Time. From whence Father *Lequien* is apt to believe, that the Tranſlation of ſome other Pieces of St. *John Damaſcen*, which he found in a Manuſcript in the King's Library, and which was publiſhed by *Henry Gravius* in his Collections, might have been made by the ſame *Burgundio*. However it be, *Peter Lombard*, *Thomas Aquinas*, and the other Schoolmen of the XIIIth and XIVth Centuries, knew not the Writings of that Father of the Church, but by that imperfect Tranſlation. There was no other Verſion of St. *John Damaſcen*, till the Beginning of the XVIth Century, when *Faber Stapulenſis* tranſlated into *Latin* the ſame Book, *concerning the Orthodox Faith*, and had it printed by *Henry Stephens*, in 1507, in 4*to*. It was Reprinted in 1512. and then in 1519. with the Notes of *Jodocus Clihtovæus*.

At laſt it came out in *Greek* the firſt Time in 1531, and was publiſhed by *Donatus* of *Verona*, who added to it the Sermon *concerning thoſe who died in the Faith*, and dedicated both to Pope *Clement* VII. New Editions were Printed in ſeveral Places, Two at *Baſil*, and

and one at *Cologne*; and by Degrees ſeveral new Pieces of that Father, never before publiſhed, were added to them. The *Cologne* Edition, being the largeſt, was Reprinted at *Baſil* in 1548. and then in 1559, By *Matthew Hopper*, who inſerted the *Greek* with the *Latin*, only in the Two Books abovementioned. But in 1575, the ſame *Hopper* put out a third Edition very much enlarged, in which the greateſt Part of the Tracts were attended with the *Greek* Text. Much about the ſame Time, *Billius* being little ſatisfied with the *Latin* Verſion, which was unintelligible in many Places, by Reaſon of its barbarous Style, undertook to reviſe it; and to compare the Text with ſome Manuſcripts. That new Tranſlation of *Billius* was Printed at *Paris* in 1577, and then in 1603, and 1619, with ſome new Pieces added to it by Father *Fronton le Duc* (Fronto Ducæus.)

But becauſe the Original Text was wanting in all thoſe Editions, the Clergy of *France*, in the Aſſembly of the Year 1635, and 1636, charged *John Aubert*, Doctor of the *Sorbonne*, to put out a *Greek* and *Latin* Edition of the Works of St. *John Damaſcen*, as he had lately publiſhed the Works of St. *Cyril* of *Alexandria*. *Aubert*, being taken up with that new Edition, and alſo with that of St. *Ephrem*, which he was preparing, to publiſh it firſt, finiſhed neither of them. Which moved ſome Prelates to appoint in his Room Father *Combefis*, a Dominican, who was earneſtly ſollicited by ſeveral Learned Men, eſpecially by the Famous *Allatius*, to apply himſelf wholly to that Work. Father *Combefis* wanted neither a good Will, nor the neceſſary Qualifications for it; but becauſe he could not get from *Aubert* ſome Tracts which *Allatius* had ſent him from *Rome*, aud which the new Editor wanted, he gave over that Undertaking, and applied himſelf to ſome other Study. In the mean Time Father *Labbe* publiſhed in 1562, *A Project of a new Edition of St.* John Damaſcen, wherein he deſigned to divide the Works of that Father into Four Tomes; but becauſe he did not take a ſufficient View of them, his Diviſion was not ſo juſt as it ſhould have been. That

Learned

But becauſe the Deſign of thoſe Obſervations was rather to mend *Billius*'s Tranſlation, than to clear the Doctrine, the Opinions, and Expreſſions of the Fathers of the *Greek* Church, Father *Lequien* thought the Learned would not be very much pleaſed with ſuch Remarks; and therefore he made it his Buſineſs to explain the Opinions of the Ancient Doctors of the Church, and to that End conſulted not only Printed Books, but Manuſcripts, out of which he has ſometimes inſerted long Fragments, that may give ſome Light to the Doctrine and Hiſtory of the *Eaſtern* Church. Beſides, he undertakes to find out, according to the Rules of a ſound Critick, the true Authors of ſome Pieces, which St. *John Damaſcen* quotes as being the Works of ſome Fathers; wherein he was miſtaken for Want of a due Examination, or impoſed upon by thoſe Hereticks who compoſed them.

5. The *Prolegomena*, prefixed to this Edition, are very large. We call by that Name all the Pieces Printed next to the Preface, and before the *Dialectick*, or the firſt Work of the holy Doctor. The Readers will find, in the firſt Place, the chief Prefaces and Epiſtles Dedicatory that are in the other Editions; and then a long Diſſertation of *Allatius*, upon St. *John Damaſcen* and his Writings, extracted from a Manuſcript Copy of the ſame *Allatius* concerning the *Apocryphal Books*. In the next Place, the Author has inſerted Seven Diſſertations, wherein he thought fit to clear ſeveral Things that could not be thoroughly diſcuſſed in marginal Notes. Thoſe Diſſertations are entituled,

1. Of the Proceſſion of the Holy Ghoſt.

2. Of ſome Authorities, on which *Eutyches* and his Followers grounded their Hereſy. The Author treats at large what concerns the ſuppoſititious Books of *Dionyſius* the *Areopagite*.

3. Of

3. Of the Letter, that goes under the Name of St. *Chryſoſtome*, written to the Monk *Cæſarius*, and of ſome other Books mentioned the firſt Time in the Writings of St. *John Damaſcen.*

4. Of ſeveral Letters, commonly thought to have been written to *Petrus Fullo*, and occaſioned by the Addition to the *Triſagion*; and of the Profeſſion of Faith to be found in the Works of *Juſtin Martyr.*

5. Of praying for thoſe, who died in the Chriſtian Faith, and of Purgatory, according to the Opidion of the *Eaſtern* Church.

6. *De Azymis*, and of the laſt Paſſover of our Lord.

7. Of the *Nazaræans*, and their Belief, and of the *Ebionites.*

We wiſh we might enlarge upon thoſe Learned Diſſertations, and give a particular Account of them; but the narrow Bounds, within which we are confined, do not allow of it.

The Life of St. *John Damaſcen*, written in *Greek* by *John* Patriarch of *Jeruſalem*, and attended with the Editor's Notes; ſome *Latin* Diſcourſes upon the ſame Subject, and the Teſtimonies of the Ancients concerning our Holy Doctor, make the Concluſion of theſe *Prolegomena.*

Father *Lequien* having mentioned the different Editions of St. *John Damaſcen* in his Preface, proceeds in the remaining Part of it to make ſome Reflexions upon the Writings of that Saint; and then ſupplies ſome Omiſſions, and mends ſome Miſtakes in his Notes and Diſſertations. This laſt Head can only

please those Readers, who are acquainted with the Questions treated by the Learned Editor; and therefore we shall not dwell upon it, being contented to give a short Account of the first.

The first Observation of Father *Lequien* concerns the Number of St. *John Damascen*'s Works. It is impossible to determine it; for which two Reasons may be assigned:

1. Because there is no Catalogue of them written by any Contemporary Writer; the Tyranny of the *Sarracens*, who spread themselves all over the *East*, having banished Learning from those Countries.

2. Because many suppositious Pieces have been ascribed to him, which none can distinguish from those that are genuine, without being perfectly acquainted with his Opinions, and way of Writing. Besides, Father *Lequien* believes there are still many Writings of that Saint, which lie concealed in Libraries, and that many are lost.

The Editor proceeds to examine the Style of his Author. That Style (says he) is very clear and plain in the dogmatical Works; but in the Sermons and Homilies, it is more diffuse, full of long Periods, and generally made up of Passages and Expressions of the Holy Scripture. The Poetry of St. *John Damascen*, that is, his Hymns and Canticles, equal him to the most excellent *Greek* Writers in that Kind.

In the next Place, Father *Lequien* endeavours to excuse him for giving out several Fabulous Stories, like so many Truths. He ascribes that Fault to Want of Criticism in the Writers of that Time, and generally in most Fathers; but he justifies him in some Particulars relating to this Head, and takes notice of a Blunder of the great *Causaubon*, who, in his Observations upon *Baronius*, applies to St. *John Damascen*

maſcen Two Cenſures of that Annaliſt, which concern only a Fabulous Piece of *Joannes Malala*. Our Holy Doctor is alſo blamed for being too fond of Logical Cavils. But that Method was the more neceſſary, at that Time, becauſe moſt Hereticks grounded their Doctrine upon the Sophiſms and Subtilties of Dialectic, and could not be thoroughly confuted without being attacked with their own Weapons.

Father *Lequien* concludes with a Catalogue of the Works contained in theſe Two Volumes. Thoſe that have a Star prefixed to them, had never been publiſhed, or had only appeared in *Latin*.

ARTICLE XXXIII.

UPSAL.

M. *PERINGSKIOLD* is preparing a large Collection of Bulls and Briefs written by the Popes to the Kings of *Sweden*: They are taken from the Royal Archives.

LEIPSICK.

M. *DEYLINGIUS* (*See the firſt Account of this Book above*, Art. XXIX. undertakes to prove in the XIIIth Obſervation, that the High Prieſt went *four Times* into the Holieſt of all, upon the Feaſt of the Expiation. And becauſe we read in the Epiſtle to the *Hebrews*, Chap. IX. v. 7. That the High

Prieſt went into it alone *once every Year*, the Author pretends that thoſe Words are to be underſtood of *one Day in the Year*, on which he went Four Times into that Holy Place. In the XVth Obſervation M. *Deylingius* maintains againſt Sir *John Marſham*, that the brazen Serpent was not erected by *Moſes* in Imitation of ſome *Preſtiges* practiſed in *Egypt*; and confutes the late M. *Burman*, and M. *Vitringa*, who will have that Serpent to be a Symbol of the Devil. Our Author is of Opinion, that all the *Jewiſh* Medals, ſtamped with the common *Hebrew* Letters, are Suppoſititious. As for thoſe that have *Samaritan* Characters upon them, he takes them to be Genuine. M. *Deylingius* makes it his Buſineſs to confute, through the whole Book, thoſe Writers, whoſe Opinions upon the Subjects he treats of, do not appear to him Orthodox.

If this Book comes into England, *I ſhall give a further Account of it.*

M. *Hanſchius* deſigns to publiſh a Poſthumous Work of the Famous *Kepler*, entitled,

Hipparchus, ſive Demonſtrationes multæ & pulcherrimæ de magnitudinibus & intervallis trium corporum, Solis, Lunæ, & Telluris, ubi plus fere admirationis meretur ingenium humanum ad cognitionem Dei viam muniens, quam opera ipſa Naturæ per ſe bruta.

Kepler look'd upon this Book as his Maſter-Piece. M. *Hanſchius*, who has bought of *Hevelius*'s Heirs all the Manuſcripts of *Kepler*, will no longer deprive the Publick of ſuch a valuable Piece. Every Thing relating to Eclipſes is treated at large in it.

The following Treatiſe, publiſh'd in 1689. has been lately reprinted.

D. Johannis Bohnii Profeſſ. Lipſ. de Renunciatione vulnerum, ſeu vulnerum lethalium examen, cui acceſſerunt

rum Dissertationes binæ de partu enecato, & an quis vivus mortuusve aquæ submersus, strangulatus aut vulneratus fuerit. *Lipsiæ* 1711. In 4*to.*

M. *Bohne* examines this Question, among others: Whether a Man, that is found in the Water, was dead or alive, when he fell into it. Some pretend, 1. That the Fingers of the dead Man ought to be viewed; and that if they are torn at the Ends, 'tis a Sign the Man struggled to get out of the Water, and consequently that he was alive. 2. That if he foams in the Mouth and the Nose, 'tis also a Sign that he was drowned, because foaming is a natural Effect of Suffocation. 3. That if the Breast and the Stomach are full of Water, one may certainly infer from it that he was alive.

Those Three Reasons do not appear convincing to M. *Bohne*. A Child thrown into the Water, and immediately stifled by it; a Madman, or a Melancholy, and drunken Man, who drown themselves with a premeditated Design, and consequently do not struggle to come out, have not their Fingers ends torn.

As for what concerns Foaming in the Mouth, the Water which occasions the Foam by a Suffocation, may easily carry it off afterwards.

The Author wonders any one should believe that the swelling of drowned People proceeds from the Water that gets into their Body; whereas it is only to be ascribed to the Air that is kept in the inside for want of Respiration. Whereupon he observes that having one Day opened a Woman, who had been drowned, he found no Water, neither in her Belly nor in her Stomach: He adds that if any one drowns a Dog, and then opens its Body, no Water will be found in it.

PARIS.

SOME new Sermons of Father *Bourdaloue* are lately come out.

Sermons du Pere Bourdaloue, de la Compagnie de Jesus, pour les Fêtes des Saints, & pour des Vêtures & Professions Religieuses. Paris 1711. Two Volumes in 8vo.

A Second Volume of Bishop *Flechier*'s Letters is actually in the Press. They are also printing his *Sermons and Synodal Orations*. A Bookseller of this City will shortly publish a more complete Collection of several Pieces of that Illustrious Prelate, with his *Poem against Quietism*.

UTRECHT.

SOME Observations upon the *New Testament* have been lately published here.

Joh. Frid. Hombergk Tzu Bach Juris in Acad. Marburg. Professoris Parerga Sacra, seu Observationes quædam ad Novum Testamentum Domini nostri Jesu Christi. Trajecti ad Rhenum. 1712.

M. *Hombergk*, Professor in the University of *Marpurg*, has dedicated those Observations to M. *Masstricht* Syndic of *Bremen*, and to M. *Reland* Professor in this University. Some of those Remarks discover a good Taste.

The Readers will find an Extract of that Book in one of the following Volumes.

LONDON.

LONDON.

A BOOK, that will be very acceptable to the *English* Readers, has been newly publiſhed. The Works of the late M. *Boileau Deſpreaux* are ſo much eſteemed in *England* by ſome of the beſt Judges of Poetry and Criticiſm, skilled in the *French* Language, that nothing could be more proper than to print a Tranſlation of them for the Uſe of many ingenious Gentlemen, who cannot read the Original. M. *Boileau* was an Excellent Poet, a ſound and judicious Critick; his Characters and Deſcriptions are juſt and lively, his Satyrs interſperſed with many ingenious Strokes, and no leſs Uſeful than Entertaining. The Works of that celebrated Author have been tranſlated from the laſt *Paris* Edition by ſeveral Hands, and adorned with Cuts. Two Volumes in 8*vo*.

ARTICLE XXXIV.

IN Q. HORATIUM FLACCUM Notæ & Emendationes RICHARDI BENTLEII S. T. P. REGIÆ MAJESTATI a Sacris Demeſticis, Bibliothecarum Regiarum Cuſtodis, Archidiaconi Elienſis, & Collegio S. Trinitatis apud Cantabrigienſes Præfecti. Cantabrigiæ MDCCXI.

That is,

A NEW EDITION of HORACE, *with the Notes and Emendations of* RICHARD BENTLEY, D. D. *Chaplain and Library-Keeper to* HER MAJESTY, *Archdeacon of* Ely, *and Maſter of* Trinity-College *in* Cambridge. Cambridge. 1711. *Two Volumes in* 4to. *Vol.* I. *Containing the Text, Pagg.* 310. *Vol.* II. *Containing the Notes and Emendations, Pagg.* 460.

THIS New Edition of *Horace* does fully anſwer the Expectation of the Publick. The Readers will be ſurpriſed to find ſo many Excellent Notes and Emendations, (never before publiſhed) upon a Poet, who has been Commented, and Illuſtrated by ſo many Learned Men. Their Amazement will increaſe, when they come to know that the Editor has confined himſelf within narrow Bounds. He has laid aſide all

all Obſervations relating to Hiſtory, and to the Cuſtoms and Manners of the Ancients, which fill up the large Commentaries upon *Horace*; being contented to remove the Faults that have crept into the Text, and to clear thoſe Paſſages, that have been diſfigured by the Ignorance or Careleſneſs of the Tranſcribers. Such an Undertaking requires not only a perfect Knowledge of Antiquity, but alſo a ſolid Judgment, a great Sagacity, and a certain Faculty of Gueſſing, which cannot be acquired by Labour and Induſtry, and is a Gift of Nature. Hence it is, that among ſo many Philologers, there are but few, who diſtinguiſhed themſelves in this ſort of Critical Learning. It muſt be confeſſed, that the Reverend Dr. *Bentley* undertook a very difficult Work; for it is not ſo eaſy now to make Emendations, as it was heretofore, when the Manuſcripts afforded ſo many Helps. Which is the Reaſon why moſt of our Author's Corrections are only his own Conjectures, and have no Foundation upon any Manuſcript: And yet thoſe Emendations are generally the beſt, and more certain than others. In order to give a Specimen of the Author's Performance, I ſhall pitch upon ſome of thoſe Remarks, that appear to me moſt Curious and Valuable.

I begin with the firſt. Ever ſince the Reſtoration of Learning, the Interpreters of *Horace* complained, that there was an intricate and difficult Paſſage in the Firſt Ode of the Firſt Book. The whole Paſſage runs thus, in all the Printed and Manuſcript Copies:

Sunt quos curriculo pulverem Olympicum
Collegiſſe juvat; *metaque fervidis*
Evitata rotis, palmaque nobilis
Terrarum dominos evehit *ad Deos.*
Hunc, *ſi mobilium turba Quiritium*
Certat tergeminis tollere honoribus;
Illum, *ſi proprio condidit horreo*
Quicquid de Libycis verritur areis;

Gauden-

Gaudentem patrios findere ſarculo
Agros, Attalicis conditionibus
Nunqnam dimoveas, *ut trabe Cypria*
Myrtoum pavidus nauta ſecet mare.

The Queſtion is to know, what Verb governs the HUNC and ILLUM. There are only Three Ways of conſtruing thoſe Words, *viz.* either with *Juvat*, or with *Evehit*, or with *Dimoveas*; but none of thoſe Conſtructions is right.

To begin with the laſt: If we read, *Nunquam dimoveas* HUNC, &c. *Nunquam dimoveas* ILLUM, &c. the Senſe ariſing from it will be impertinent, and altogether unworthy of ſo Judicious a Poet. *Horace* tells us, according to that Conſtruction, that 'tis impoſſible to perſuade a Man, who is poſſeſſed of the higheſt Dignities, or vaſtly rich in Land, to turn Merchant, and to go to Sea in order to get Wealth. This is no very wonderful thing. Why ſhould ſuch a Man expoſe himſelf to the Dangers of the Sea, and undertake to acquire what he has already? Why ſhould *Pompey*, *Cæſar*, or *Craſſus*, lay down their Offices, and leave every thing elſe, to betake themſelves to Trade? Such a Thought can't be aſcribed to *Horace*, without wronging his Memory.

If we ſuppoſe that HUNC and ILLUM are governed by *Juvat*, it will remove the Difficulty abovementioned; but ſuch a Conſtruction cannot be admitted, being contrary to the Rules of a correct Diſcourſe, becauſe there is a whole Sentence, *viz.* *Palmaque nobilis Terrarum dominos evehit ad Deos*, between *Juvat* and HUNC.

The Third Conſtruction is that of *Rutgerſius*; who inſerted a full Stop next to *Palma nobilis*, and then read *Terrarum Dominos* EVEHIT *ad Deos* HUNC, *ſi*, &c. ILLUM, *ſi*, &c. Our Author rejects that Conſtruction, though it be more convenient than the other Two, and alledges ſeveral good Reaſons for it. 1. *Palma*, ſays he, cannot be divided from *Evehit* without great Violence. 2. The Words *Palma nobilis* will be very dry, and deſtitute of Graceful-

ſulneſs

fulneſs, unleſs they be referred to the following Words. 3. How can any body approve, that *Evehit* ſhould be uſed in that Place like an Impersonal Verb? 4. Why ſhould the Poet ſay, That a Man who has a vaſt Quantity of Corn in his Granaries, is like the Immortal Gods? How comes he to place here among the Gods thoſe rich Perſons, whom he hardly reckons among Men in his Satyrs? But if *Palma nobilis* be referred to *Evehit*, it will be very natural to compare to the Gods thoſe, who carry'd the Prizes at the *Olympick* Games, as it is frequently done by the Ancient Authors.

Dr. *Bentley* infers from what has been ſaid, that the Paſſage wants to be mended, and reads it thus:

Sunt quos *curriculo pulverem Olympicum*
Collegiſſe juvat, *metaque fervidis*
Evitata rotis, palmaque nobilis
Terrarum dominos EVEHERE *ad Deos*:
Hunc, *ſi mobilium turba Quiritium*
Certat tergeminis tollere honoribus;
Illum, *ſi proprio condidit horreo*
Quicquid de Lybicis veritur arcis.
Gaudentem patrios findere ſarculo
Agros, Attalicis conditionibus
Nunquam dimoveas, &c.

Our Author does not doubt of the Certainty of his Emendation. For my own part, I am fully perſuaded that he has found out the true Reading; and I look upon this Correction as a noble Inſtance of his great Sagacity. It removes all the Difficulties, and makes the Senſe plain and eaſy. NOBILIS EVEHERE is a *Greciſm:* the Tranſcribers, who did not underſtand it, changed *Evehere* into *Evehit*. Dr. *Bentley* alledges a great Number of like *Greciſms*, and theſe among others. *Horat. Carm.* I. 2.

Dicam & Alciden, puerosque Ledæ,
Hunc equis, illum ſuperare *pugnis.*
NOBILEM.

Silius

Silius Lib. XI. 73.

Hic Torquatus avum fronte æquaviſſe ſevera
NOBILIS.

Propert. IV. 10. v. 42.
NOBILIS *è tectis* fundere *gæſa ratis.*

Our Author obſerves, that SUNT-QUOS ought to make but one Word, and is to be underſtood, as if the Poet had ſaid QUOSDAM, ALIQUOS. Thus the *Greeks* ſay, Εἰσὶν ὃς, εἰσὶν οἳς. Thus we read in *Horace*, Serm. I. 4. v. 24.

Quod ſunt-quos *genus hoc minime* juvat, *ut poſſe*
Culpari dignos.

Arte Poet. 361.
Ut pictura, poeſis: erit-quæ, *ſi propius ſtes,*
Te capiet magis; & quædam, *ſi longius abſtes.*

To conclude, I ſhall ſet down the Order and the Senſe of the whole Paſſage in the Author's own Words. " Diverſa, O Mæcenas, ſunt hominum ſtudia: SUNT-QUOS (*that is* QUOSDAM) juvat *palma* " Olympiaca, quæ nobilis eſt vel ad Deos immortales victorem evehere: HUNC juvat, ſi honores conſequitur, ILLUM ſi divitias. AGRICOLÆ nunquam perſuaſeris, ut MERCATOR fiat, " neque rurſus MERCATORI, ut rure degat: EST-QUI vitam voluptariam ſequitur; MULTOS militia " juvat, QUOSDAM venatio: ME, ſi nomen & fa- " mam poetæ Lyrici nanciſci poſſum.

Lib. I. Carm. III.
Illi robur & æs triplex
Circa pectus erat, qui fragilem truci
Commiſit pelago ratem *Primus* ——
Quem mortis timuit gradum,
Qui ſiccis oculis *monſtra natantia,*

Qui

Qui vidit mare turbidum &
Infames ſcopulos Acroceraunia?

According to the common Reading, ſays our Author, *Horace* expreſſes himſelf thus. "How great "was the Intrepidity of that Man, what ſort of Death "could he be afraid of, who firſt ventured upon "the Sea, and beheld monſtrous Animals, raging "Waves, and dreadful Rocks, without ſhedding "Tears, *ficcis oculis*"? But (continues the Author) the moſt timorous People, and even the moſt fearful Women, will forbear ſhedding Tears at the Sight of ſuch frightful Objects. Compaſſion, and Love, the Preſence of a ſlight Danger, or the Remembrance of a great one, that has been avoided, may indeed excite Tears: But every Body knows by his own Experience, that a great Fear, a great Conſternation, like that mentioned by the Poet, is never attended with Tears. What a Wonder can it be therefore, that a courageous and fearleſs Man ſhould ſee without Weeping, what the moſt timorous cannot ſee otherwiſe? Accordingly, when *Horace* deſcribes the Fear of *Europa* at the Sight of the Waves and Sea-Monſters, he does not repreſent her *Weeping*, but *growing Pale*.

& ſcatentem
Belluis pontum mediaſque fraudes
Palluit *audax*. Carm. III. 27.

Did ever any Body ſhed Tears being in Danger of periſhing in the Flames, of ſinking into a River, or at the Sight of a Sword drawn againſt him? The Author infers from all theſe Conſiderations, that *ficcis oculis* is a Corruption, and that the true Reading is *RECTIS oculis*. He confirms his Emendation by a great many Paſſages out of *Greek* and *Latin* Authors, to which I refer the Readers. Thoſe Paſſages are well choſen, and deſerve to be read. I think it cannot be denied, that if *Horace* ſaid *ficcis oculis*, he made uſe of an improper Word upon this

this Occaſion, and that he ſhould have ſaid, *Rectis oculis*. Dr. *Bentley* concludes his Remark with theſe Words: "Satis jam, opinor, & abunde pervicimus, "aut ſcripſiſſe RECTIS OCULIS Flaccum, aut "ſaltem ſcribere debuiſſe: Quorum alterum modo "ſi negas; qui Horatius ſit, omnino neſcis: Sin "utrumque; vereor ne, qui tu ſis, optime ſcia-"mus".

Dr. *Bentley*'s Performance upon the XIIth Ode of the Iſt Book, which begins thus;

Miſerarum eſt neque amori dare ludum, &c.

cannot be ſufficiently admired. He has diſpoſed the Verſes in a different Order from all the Printed Copies, and reſtored the following Verſe to its proper Place;

Simul unctos Tiberinis humeros lavit in undis.

By which means this Ode runs ſmoothly, and the Difficulties, that were in it, vaniſh away. I ſhall not give a particular Account of the excellent Obſervations of the Author upon this Ode, for fear of being too prolix; and I refer the Readers to the Book itſelf.

Carm. Sæcul.

Rite maturos aperire partus
Lenis Ilithyia, tuere matres;
Sive tu Lucina probas vocari,
Seu GENITALIS.

The Interpreters, ſays our Author, have not been able to prove, that *Diana* or *Lucina* was ever Surnamed *Genitalis* by the *Romans*. Whereupon Dr. *Bentley* makes ſeveral Learned Obſervations upon the Gods called *Dii Genitales*, and maintains that they were the great Gods, *Dei majorum Gentium*. Thoſe Gods

Gods, ſays he, were called *Genitales*, becauſe they were born Gods, in Oppoſition to thoſe who had been Men. He adds, That *Diana* could not be ſurnamed *Genitalis*, in a peculiar manner, ſince all the great Gods were called *Genitales*: And were it true that the *Indigetes* went by that Name; *Diana*, being none of them, could not have ſuch a Surname beſtowed upon her. Our Author infers from thence that the Word is corrupted, and reads the Paſſage thus:

Rite maturos aperire partus
Lenis Ilithyia, tuere matres;
Sive tu Lucina probas vocari,
ſeu GENETYLLIS.

Diana was Surnamed *Genetyllis* by the *Greeks*, from the Word γένεσις, becauſe ſhe preſided over the Birth of Children. The Author proves his Correction by Two Paſſages in *Suidas* and *Heſychius*, and alledges ſome other Reaſons to confirm it. This Learned and Judicious Remark muſt needs be very acceptable to the Readers.

I ſhall inſert here another Emendation upon a Paſſage in the Odes. *Lib.* I. *Carm.* XXIII.

Nam ſeu mobilibus veris *inhorruit*
Adventus *foliis*; *ſeu virides rubum*
Dimovere lacertæ;
Et corde & genibus tremit.

The Abſurdity of this Reading is ſo evident, that I need not enlarge upon it. *Muretus* found in his Manuſcripts,

Nam ſeu mobilibus vitis *inhorruit*
Ad ventum *foliis.*

Our Author reads with a ſmall Alteration,

Nam

Nam ſeu mobilibus vepris inhorruit
Ad ventum *foliis*; *ſeu virides rubum*
Dimovere lacertæ.

Vepris and *rubus* are very properly put together? *Seneca Hyppolyto*, 1103.

acutis aſperæ vepres rubis,
Omniſque truncus corporis partem tulit.

The Author quotes ſeveral other Paſſages to confirm this happy Emendation.

Lib. I. Carm. XXXIV.

namque Dieſpiter
Igni coruſco nubila dividens,
Plerumque per purum tonantes
Egit equos volucremque currum.

Thoſe who have read *Horace* with ſome Attention, are ſenſible of the Abſurdity contained in thoſe Words, as they are pointed: 'Tis not true that it does *generally* thunder in fine and clear Weather; every Body knows the contrary by a common Experience. Dr. *Bentley* removes that Abſurdity by inſerting a Comma next to *plerumque*, and reads the Paſſage in the following manner:

namque Dieſpiter
Igni coruſco nubila dividens
Plerumque, per purum tonantes
Egit equos volucremque currum.

That is, I have been hitherto an *Epicurean*; but now I am forced to acknowledge the Exiſtence of the Gods; for tho' the Thunder be generally produced by natural Cauſes in cloudy Weather, it has lately thundered in a clear and fine Weather. No Body will

will deny the Truth of this Remark, which the Author confirms by ſome other Reaſons, beſides that which I have mentioned. But if any one ſhould think it ſtrange that the Adverb *plerumque* ſhould be inſerted at the End of a Phraſe, the Author removes that ſmall Difficulty by theſe Two Paſſages. *Horat. Ep.* II. 2.

Statua taciturnius exit
Plerumque, & riſu populum quatit.

Lucret. V. 31.

Invidia quoniam, ceu fulmine, ſumma vaperant
Plerumque, & quæ ſunt aliis magis edita cum-
[*que.*

Epiſt. Lib. I. Ep. VII. *v.* 29. & ſeq.

Forte per anguſtam tenuis VULPECULA *ri-*
[*mam*
Repſerat in cumeram frumenti; paſtaque rurſus
Ire foras pleno tendebat corpore fruſtra:
Cui muſtela procul, Si vis, ait, effugere iſtinc;
Macra cavum repetes arctum, quem macra ſubiſti.

Our Learned Author makes a curious Obſervation upon this Paſſage, and deſires the Readers to examine it with great Attention. *Arrige aures, lector*, (ſays he), *& intento fac ſis animo, dum locum hunc excutimus, & ad vivum ſecamus.* According to the common Reading *Horace* tells us, That a young Fox got into a Veſſel full of Corn, and having fed upon it, could not come out. But, ſays Dr. *Bentley*, every Body knows that Foxes, tho' never ſo hungry, never eat, nor can eat any Corn. He appeals to the Hunters, and Naturaliſts, and in general to all Country People. *Veſtram fidem, Venatores, Ruſtici, Phyſici! Frumento veſcitur Vulpecula? Quis vel fando hoc audivit, quis prodidit?* &c. Can any one believe that *Horace* was ignorant of ſuch a

Thing? But ſuppoſing he knew it not, did none of his Friends, to whom he uſed to recite his Verſes, know the contrary, and acquaint him with it?

'Tis obſervable, That Mr. *Dacier* is the firſt Interpreter, who took Notice of the Abſurdity contained in this Paſſage. In order to remove it, he reads the Words thus:

Forte per anguſtam tenuis vulpecula rimam
Repſerat in CAMERAM *frumenti.*

Whereupon our Author obſerves, That *Camera frumenti* is not *Latin*. *Camera* (ſays he) is the ſame with *fornix*, *arcus*, *teſtudo*, and ſignifies *an Arch*, *a Vault*, which cannot hold any Corn, but only cover it. Mr. *Dacier* adds, That if we read *Cameram*, inſtead of *Cumeram*, the Reputation of *Horace* will be ſafe; becauſe the young Fox got into the Granary not to eat Corn, but to catch Chicken and Pigeons. Dr. *Bentley* does by no Means approve this Reaſon; and denies that any Countryman will be ſo careleſs, and ſuch an ill Husband, as to let in Chicken, or ſuffer Pigeons to come into a Granary full of Corn. "Vah commentum facetum & calli-"dum! (*ſays he*) Frugi ſane ruſticus, qui in hor-"reum pullos admiſerit: Sarta tecta ſine dubio ca-"mera, & arcendæ pluviæ idonea, quæ etiam co-"lumbis patuerit. Atqui, O bone, quocumque te "verteris, hærebit hæc Horatio macula, toto oceano "non eluenda. Ipſa enim vis conſtructionis flagitat, "cogit, imperat, ut vulpecula vel in camera tua "frumento veſcatur. Quid enim attinebat *frumen-*"*tum* hic memorare, niſi alimenti & pabuli cau-"ſa?"

The Author having ſhewed, That *Cumeram frumenti* is the true Reading, explains the Signification of that Word, and quotes a Paſſage of *Acron*, who ſays it was an Earthen Veſſel, into which the Coun-

try

try People uſed to put their Corn. *Horace* tells us, according to the common Reading, That there was a ſmall Hole, (*rima anguſta*,) in that Veſſel, and that a young Fox got through it. How could a Fox get through ſuch a little Hole, ſays our Auhor. *Quid audio? Per tantillam rimulam Vulpes? Vix equidem crediderim, etiamſi eſſet*

Oſſa atque pellis miſera macritudine.

Beſides, Dr. *Bentley* maintains, That the Animal, mentioned by the Poet, made a long Stay, and grew fat in that Veſſel of Corn. But, how can it be ſuppoſed, that a Fox ſhould have quietly remained ſo long among his Enemies, and in a Houſe full of Hurry? Our Author asks, Whether any one, never ſo little acquainted with *Horace*, can aſcribe ſuch Abſurdities to that Excellent Poet; that Foxes eat Corn; that a Fox, in order to feed upon it, got into a Veſſel through a Hole hardly big enough for a Mouſe, which he could not do, without ſuppoſing another Hole in the Wall, or in the Door of the Houſe; that he grew fat after a long Stay, and was ſo fooliſh, as to want to be told by a Weaſel, what he ſhould do to get out.

Theſe Obſervations, continues the Author, are ſufficient to ſhew, That *Horace* never meant a Fox, but a Domeſtick Animal, that lives upon Corn, that can creep through a ſmall Hole, and lie concealed in a Veſſel full of Corn; in a Word, That it was not a *Fox*, but a MOUSE. 'Tis well known that Houſes are frequented by Weaſels and Mice; and therefore nothing could be more proper than to contrive a Dialogue between them. *Horace* had that Fable from *Æſop*, as it appears from St. *Jerome*. *Docet* (ſays that Father *) *& Æſopi fabula plenum*

* Epiſt. ad Salvinam de Virginitate ſervanda.

MURIS *ventrem per angustum foramen egredi non valere.* 'Tis therefore necessary to bring in a Mouse, in order to clear *Horace* from a shameful Absurdity. But what Mouse shall we find, continues the Author, that may fill up the Verse? NITEDULA, says he, is the true Word, which the Transcribers changed into VULPECULA, because they did not understand it. *Horace* expressed himself thus:

Forte per angustam tenuis NITEDULA *rimam*
Repserat in cumeram frumenti.

Nitedula, or *Nitela*, is a Country Mouse, that lives upon Corn. See *Virgil Georg.* I. 181. The Author quotes for it *Servius, Cicero, Priscian, Arnobius, Pliny*, and the Glosses of *Philoxenus.* What remains is to shew for the Satisfaction of some Readers, that the Two First Syllables of *Nitedula* are long. The Author proves it undeniably.

Art. Poet. V. 156, 157.

Aetatis cujusque notandi sunt tibi mores,
Mobilibusq; *decor* naturis *dandus, & annis.*

Our Author makes an Excellent Note upon these Words. He observes, That the Tempers of Men are very different; but he denies, that they are changeable and inconstant. He illustrates this Subject with an admirable Passage of *Lucretius*; and concludes, That Men do constantly preserve the same Nature, and the same Temper, tho' their Passions and Desires vary according to their different Ages. Which being so, *Horace* should not have added the Epithet *Mobilibus* to the Word *Naturis.* Besides, how comes that Poet to use the Word *Naturis* here, when he only mentions the different Manners of Men, according to their different Ages? This is altogether inconsistent with the whole Passage. Dr. *Bentley* removes those Difficulties with the

the Change of one Letter, and reads the Words thus:

Aetatis cujuſque notandi ſunt tibi mores,
Mobilibuſq; decor, MATURIS *dandus & annis.*

This Emendation is undeniable. *Mobiles anni* denote Childhood and Youth; *maturi anni* denote ripe, and Old-Age. The Author proves it by ſeveral Paſſages. You ought, ſays *Horace*, carefully to obſerve the Manners peculiar to each Age, and aſcribe nothing to Young and Old Men, but what is conſiſtent with their Years. Dr. *Bentley* informs us, That after he had made this Correction, he was agreeably ſurpriſed to find it confirmed in a Manuſcript, wherein thoſe Words, *Aliter* MATURIS, have been inſerted between the Lines, as a various Reading. Laſtly, He believes that ſome Ancient Scholiaſts read this Paſſage as he does; and gives good Reaſons for it.

Here follows another Emendation, no leſs certain than that which I have juſt now mentioned. *Art. Poet.* v. 275. *& ſeq.*

Ignotum Tragicæ genus inveniſſe Camenæ
Dicitur, & plauſtris vexiſſe poemata Theſpis,
Quæ *canerent agerentque peruncti fœcibus ora.*

This Paſſage, ſays Dr. *Bentley*, has been corrupted above theſe Thouſand Years. All the printed and manuſcript Copies have the ſame Reading. *Diomedes* the Grammarian *, and *Donatus* † quote thoſe Verſes exactly as they are here. But what Senſe ſhall we make of theſe Words, *vexiſſe plauſtris* POEMATA?

* Pag. 485.

† Prolegom. ad Terentium.

Acron tells us, the meaning of them is, that *Theſpis* writ ſo many Plays, that he carried them upon Carts *. Our Author maintains, that *Theſpis* never writ any Thing; and ſays he has fully proved it in his Diſſertation upon *Phalaris*'s Epiſtles. But (continues he) ſuppoſing that he writ ſo many Plays, what Occaſion was there to carry them upon Carts? Did the Actors of that Time read their Plays? Such a Thing was not practiſed afterwards, when the Poets publiſhed their Tragedies in Writing. Thoſe Pieces were hardly written down in the Time of *Theſpis*, and had they been written, they were left at Home, and acted without Book upon Carts. The Paſſage of *Horace* ought therefore to be read thus:

Ignotum Tragicæ genus inveniſſe Camenæ
Dicitur, & plauſtris vexiſſe poemata Theſpis
QUI *canerent agerentque, perunctis fæcibus ora.*

The Words ought to be conſtrued in the following manner: *Vexiſſe plauſtris* [eos] *qui canerent agerentque poemata, perunctis ora fæcibus.* Thus *Theſpis* carried Actors upon Carts, and not Plays, as it is commonly believed. The ignorant Tranſcribers, not knowing that a Pronoun in the Accuſative Caſe is ſometimes underſtood in a Phraſe, and even that it is an Elegance, took the Words *vexiſſe qui canerent* to be falſe *Latin*, and changed QUI into QUÆ, which makes a ridiculous Senſe.

Of all the Emendations, made by the Criticks upon the Ancient Authors, none have been ſo much talked of, as that of Dr. *Bentley* upon the Word *Tornatos* in the 441ſt Verſe of the *Ars Poetica*.

Et

* Mirum hoc profecto, *ſays Dr.* Bentley: poteratque Theſpis, ut poſtea Caſſius Hetruſcus, capſis libriſque propriis comburi ac funerari, quo heres ligna lucraretur.

Et male tornatos *incudi reddere verſus.*

The whole Paſſage runs thus:

Quintilio ſi quid recitares, Corrige ſodes
Hoc, dicebat, & hoc. melius te poſſe negares,
Bis terque expertum fruſtra? delere jubebat,
Et male tornatos *incudi reddere verſus.*

Dr. *Bentley* obſerved about Sixteen Years ago, in his Notes upon *Callimachus*, that it was no unuſual Thing among the Ancients to call good Verſes *verſus tornati*; but he added that the Poet ſhould not have mentioned the *Anvil* with the *turning Wheel* in this Place, ſince they are very different Things, and have no Affinity one with another. Which moved him to read the Verſe thus:

Et male TERNATOS *incudi reddere verſus.*

That is, to uſe the Author's own Words, "Quere-"ris, inquit Quintilius, te bis TERQUE frustra "conatum eſſe verſus iſtos lambendo & fingendo me-"liores reddere? Tu vero, qui TER male exie-"runt verſus prorſus abjice: Neque jam limam am-"plius adhibe ad eos frustra poliendos, ſed incude "potius utere formandis & fabricandis novis". Dr. *Bentley* quoted the following Verſes of the ſame Poet to confirm his Correction.

Epiſt. II. 1. v. 233.

Gratus Alexandro regi Magno fuit ille
Choerilus, incultis qui verſibus & MALE NATIS,
Rettulit acceptis regale nomiſma Philippos.

When this Conjecture came out, it was approved by ſeveral Perſons, and among others by the late Mr. *Grævius*, as it appears from one of his Letters to

Dr. *Bentley*, wherein he calls it, *non conjecturam—— ſed certam emendationem; quam qui videat & non probet, eum in his rebus cæciorem eſſe quavis talpa.* Dr. *Bentley* undertakes to vindicate his Emendation, and to confute what has been objected againſt it. The Readers will find that Excellent Correction ſupported by ſeveral new Proofs. I ſhall only mention one. The Author maintains, that the Words *Tornatus, Limatus, Politus, Expolitus, Raſus*, when uſed metaphorically, do always ſignify a Thing that is perfect in its Kind; and that therefore *male tornatus* would be as improperly ſaid, as *male bonus, mutile perfectus*. Hence it is that we never read in any Ancient Author neither *male tornatus, male limatus*, nor *bene tornatus, bene limatus*, in a metaphorical Senſe; for it would be no leſs ridiculous than if one ſhould ſay *bene abſolutus*. Dr. *Bentley* enlarges upon this Obſervation, and ſets it in a full Light.

To conclude. I ſhall obſerve that theſe Notes are written in a lively and elegant Stile; that the Author diſcovers no leſs Wit than Sagacity and Erudition, and that his Performance may be looked upon as a Maſter-Piece in point of Critical Learning.

See a further Account of this Book, in Art. XXXIX.

ARTICLE XXXV.

PARIS.

THE Two following Books have been lately printed here.

L' Art de tranſpoſer toute ſorte de Muſique, ſans être

être obligé de connoitre le ton ni le mode ; avec des reflexions ſur la neceſſité de cet ouvrage. Paris 1711. *in* 12mo. *Pagg.* 29.

Hiſtoire Dogmatique de la Religion, ſous la Loy écrite, contenant l' Hiſtoire & l' Explication du Decalogue, des Loix Ceremoniales & politiques, & des Propheties des Iſraelites. Dediée à S. A. R. Monſeigneur le Duc de Lorraine & de Bar, Roy de Jeruſalem. Par Meſſire Jean Claude Sommier, Prêtre, Docteur en Theologie, Protonotaire Apoſtolique, Conſeiller, Predicateur ordinaire de S. A. R. Monſeigneur le Duc de Lorraine, & Curé de Champs. Seconde Partie, Tome I. *Paris* 1711. *in* 4*to. Pagg.* 844.

I have mentioned the firſt Part of this Work in another Volume.

LONDON.

THE *Latin* Tranſlation of Mr. *Stanley's Hiſtory of Philoſophy*, &c. (mentioned in another Volume of theſe *Memoirs*) being come to my Hands, it will not be improper to inform the Readers wherein it differs from the Original. The *Latin* Title runs thus:

Hiſtoria Philoſophiæ, vitas, opiniones, reſq; geſtas & dicta Philoſophorum Sectæ cujuſvis complexa, Authore Thoma Stanleio, ex Anglico Sermone in Latinum tranſlata, emendata, & variis diſſertationibus atq; obſervationibus paſſim aucta. Acceſſit Vita Autoris. Lipſiæ, apud Thomam Fritſch. A. M DCC XL. in 4*to. Pagg.* 1222. Sold by *Paul Vaillant* in the *Strand.*

The Tranſlator tells us, that he has carefully compared the Paſſages of the Ancient Writers alledged by Mr. *Stanley*, and that he has quoted them more exactly: He adds, That whenever the Author miſtake

ſtakes the true Senſe of a Paſſage, he takes Notice of it in the Marginal Notes, wherein he alſo mentions ſeveral Things relating to the Hiſtory of the Philoſophers. Beſides, the Tranſlator has inſerted a Diſſertation in the Life of *Socrates*, and another in the Life of *Heraclitus*. He has alſo added, at the End of the Book, ſeveral Obſervations concerning the Eclectick Philoſophers, of whom Mr. *Stanley* ſays nothing at all. Many conſiderable Additions have been alſo inſerted in the Text between Two Crotchets. The Tranſlator has left out the Comedy of *Ariſtophanes*, entitled *Nubes*, and that Part of *Sextus Empiricus*'s Hypotypoſes, that are in the *Engliſh* Edition. As for what concerns the *Hiſtory of the Oriental Philoſophy*, he has inſerted Mr. *Le Clerc*'s *Latin* Tranſlation of that Piece, and the Notes and Obſervations of that Learned Man.

ARTICLE

Article XXXVI.

An Historical Account, never before publiſh'd, of the Life and Trial of Michael Servetus. *In ſeveral Letters to* * * * *. *By the Author of theſe* Memoirs.

* Letter IV.

SIR,

ON the 23d of *Auguſt*, *Servetus* being brought to the Bar, the Attorney General exhibited XXX. new Articles againſt him, and required that he ſhould be interrogated upon each of them. Moſt of thoſe Interrogatories concerned his Perſon, his Life and Converſation.

Here follow ſome of his Anſwers; That his Parents were not of *Jewiſh*, but of Chriſtian and Ancient Extraction, and lived nobly (*vivunt nobilement*); That he compoſed his laſt Book (*Chriſtianiſmi Reſtitutio*,) without looking into the firſt printed in *Germany*; That when he was in that Country, he imparted his Opinions to none but *Oecolampadius*, *Bucer*, and *Capito*; That he publiſhed his laſt Book with a good Intention, following the Dictates of his Conſcience; That Mr. *Calvin*, and Mr. *Abel Poupin* (alias *Pepin*)

---

* *The Third Letter may be ſeen above*, Art. XXVIII.

Pepin) abuſed him much more in ſeveral *Latin* and *French* Books, than he had abuſed them in the *Latin* Letter † written to the Latter; That if he is miſtaken in his Doctrine concerning Baptiſm, he is ready to change his Opinion, and begs Mercy, (*qu'il demande miſericorde, criant merci*); That he was not come to *Geneva* with a Deſign to ſtay in that City, *&c.*; That he told his Landlord and Landlady he intended to ſet out the next Day for *Switzerland*; And that he did not appear Abroad for fear of being diſcovered.

It was upon this Day, that the Priſoner declared that he was impotent, as I have obſerved in the third Volume of theſe *Memoirs* *, where you may ſee upon what Occaſion he made ſuch a Declaration.

On the 28th of *Auguſt* the *Lieutenant* brought in XXXVIII. Articles, about which he deſired that the Priſoner ſhould be examined, and that he ſhould anſwer each of them Affirmatively or Negatively.

Thoſe Articles were inſerted at the End of a long Preamble of the Attorney-General, the Deſign of which was to ſhew, that *Servetus* deſerved to be put to Death. The Attorney-General repreſented to the Judges, that *Servetus* varied in his Anſwers; that they were full of Lies; "and that he derided God "and his Word, by alledging, corrupting, and wreſting the Paſſages of the Holy Scripture, to conceal "his Blaſphemies, and avoid being puniſhed". He added, that *Servetus* had made a wrong Choice of the Examples quoted by him, in his Petition, out of the Acts of the Apoſtles; and that what he ſaid of the Emperor *Conſtantin*, was falſe. Beſides, he alledged againſt the Priſoner the Laws of thoſe Emperors, who condemned Hereticks to Death. He further ſaid, that

† *I have publiſhed that Letter above, in the* XVI Article.
* *See the Word* Servetus *in the Index.*

that *Servetus was condemned by his own Conſcience, and ſenſible that he deſerved Death*; And that like the Anabaptiſts, he deprived the Magiſtrates of the Right of the Sword. Laſtly, he concluded, that ſince *Servetus* knew ſo well how to tell Lies, he ſhould not have an Attorney, as he deſired; That ſuch a Thing was forbidden by the Civil Law, and never granted to ſuch Seducers.

The Articles, about which the Priſoner was examined on that Day, concern rather the Impreſſion of his Book, his Perſon, his Life and Converſation, than his Doctrine.

He anſwered, among other Things, that ſince his Return from *Germany* he had imparted his Opinions to none in Writing but to Mr. *Calvin* and Mr. *Pepin*, and that he had alſo writ a Letter to Mr. *Peter Viret*; That he had never committed Fornication, (the Judges asked him whether he had committed that Sin); That he believed his Doctrine to be true, till he ſhould be convinced of the contrary, *&c.*

The 31. of *Auguſt* the Syndics and Council of *Geneva* received a Letter from the *Vice Bailiff* and the King's Attorney at *Vienne*, dated the 26th of the ſame Month, wherein they gave many Thanks to thoſe Magiſtrates for informing them, that *Servetus* had been apprehended in their City, and that he was their Priſoner; and deſired them to ſend him back to *Vienne*, that their Sentence might be executed upon him. That Letter was delivered to the Magiſtrates of *Geneva* by the *Viguier* or Captain of the Royal Palace at *Vienne*.

On the ſame Day, *Servetus* being brought to the Bar, the Captain came in; and the Judges asked the Priſoner whether he knew him. He anſwered he did, and that he had been two Days under his Cuſtody from *Tueſday* till *Friday* in the Morning, *&c.* Being asked by the Judges whether he had rather ſtay at *Geneva*

Geneva, or go back to *Vienne* with the Jaylor that was come to fetch him, he threw himſelf upon the Ground, melting in Tears, and begged of the Judges that they would rather try him at *Geneva*, and deal with him as they ſhould think fit, (*& que Meſſieurs fiſſent de lui tout ce qu'il leur plairoit.*)

He further ſaid, That he had been examined twice at *Vienne*; That he was asked whether he had been in *Germany*; That they ſhewed him ſome Sheets of a Manuſcript, which he had ſent to *Calvin*, and ſome Letters which he had writ to him. He added, that he looked upon the Maſs as a wicked thing, (*qu'il tient la Meſſe meſchante,*) and had writ againſt it as the Proteſtants; That he went to Maſs at *Vienne*, which was a ſinful thing; and that he had done it for fear of being put to Death.

Servetus cannot be excuſed for going to Maſs againſt his Conſcience; for he might have retired into a Proteſtant Country. But perhaps he was afraid of being proſecuted by the Proteſtants as an Antitrinitarian. His Hereſy was known to ſeveral Proteſtants of *Geneva*, *Switzerland*, and *Germany*; but the *Roman* Catholicks in *France* knew nothing of it, before he publiſhed his *Chriſtianiſmi Reſtitutio*.

The Jaylor of *Vienne* left *Geneva*, having got an Atteſtation importing how *Servetus* had declared, That he had made his Eſcape without his Aſſiſtance.

On the Firſt of *September Servetus* refuſed, out of Generoſity, to name thoſe, who were in his Debt in *France*. The Judges asked him ſeveral Queſtions about it, at the Sollicitation of the Sieur *de Maugiron*, who writ a Letter to them to inform them that the King had given *Servetus*'s Eſtate to his Son.

On the ſame Day *Calvin* appeared again before the Priſoner. The Judges ordered him to extract ſeveral Propoſitions word for word out of *Servetus*'s Book,

Book, and that *Servetus* ſhould anſwer, and prove his Doctrine in *Latin*. Purſuant to that Order *Calvin* extracted many Propoſitions out of that Book, and reduced them to XXXVIII. Articles, which were delivered to the Priſoneri The latter anſwered them in Writing. *Calvin* made a Reply, which was alſo delivered to the Priſoner on the 15th of *September*, I ſhall ſpeak of them hereafter.

On that Day, (*September* 15.) *Servetus* preſented another Petition to his Judges.

Mes tres honorés Seigneurs,

" JE vous ſupplie tres humblement, que vous " plaiſe abreger ces grandes dilations, ou me " mettre hors de la criminalité. Vous voyes que " Calvin eſt au bout de ſon roulle, ne ſachant ce " que doyt dire, & pour ſon plaiſir me veult icy " faire pourir en la Priſon. Les poulx me man- " gent tout vif, mes chauſes ſont deſcirees, & nay " de quoy changer, ni perpoint, ni chamiſe, que " une mechante. Je vous avois preſenté une aul- " tre requeſte, la quiele eſtoyt ſelon Dieu. Et " pour la empecher, Calvin vous a allegué Juſtini- " an. Certes il eſt malheureux, dalleguer contra " may ce que luy meſme ne croyt pas. Luy meſ- " me ne tient point, ni croyt poynt, ce que Juſti- " nian a dict *de Sacroſanctis eccleſiis, & de epiſcopis* " *& clericis*, & daultres choſes de la Religion: Et " ſcait bien que legliſe eſtoit desja depravee. Ceſt " grand honte a luy, encores plus grande, qu'il " a cinq Semeines, que me tient icy ſi fort en- " ferme, & na jamais allegue contra moi un ſeul " Paſſage.

" Meſſeigneurs, je vous avois auſſi demande un " procureur, ou advocat, comme avies permis a " ma partie, la quiele nen avoyt ſi afaire que moy

" que

" que ſuys eſtrangier, ignorant les coſtumes de ce " pays. Toute fois vous laves permis a luy, non " pas a moy, & laves mis hors de Priſon, davant " de cognoiſtre. Je vous requier que ma cauſe " ſoyt miſe au conſeil de deux cents, avèque mes " requeſtes : Et ſi jen puys appeller la, jen appelle, " proteſtant de tous deſpans, damages & interes, & " de *poena talionis*, tant contra le premier accuſateur, " que contra Calvin ſon maiſtre, que a prins la cauſe " a ſoy. Faict en vos priſons de Geneve le 15. de " Septembre 1553.

Michel Serveto en
ſa cauſe propre.

That is,

Moſt Honoured Lords,

" I HUMBLY beſeech you, that you would " be pleaſed to put a Stop to thoſe great " Delays, or leave off proſecuting me as a Cri- " minal. You ſee that *Calvin* is put to his laſt Shift, " and knows not what to ſay, and is reſolved that " I ſhould rot in a Priſon to pleaſe himſelf. I am " eaten up with Lice: My Breeches are torn in " Pieces; and I have none to ſhift, nor another " Doublet, or Shirt, but a very ſorry one. I pre- " ſented you another Petition, which was accord- " ing to God: And to prevent the good Effect of " it, *Calvin* has quoted *Juſtinian* againſt me. Cer- " tainly he is a very unhappy Man, to alledge a- " gainſt me what he does not believe. He him- " ſelf does not believe what *Juſtinian* ſays, *De* " *Sacroſanctis Eccleſiis, & de Epiſcopis & Clericis,* " and other Things relating to Religion: He knows

" very

" very well that the Church was then corrupted.
" 'Tis a great Shame for him to do ſo; but 'tis
" a greater Shame ſtill, that he ſhould have kept
" me a cloſe Priſoner theſe five Weeks, without
" alledging any one Paſſage againſt me. (*I ſup-
poſe* Servetus *means* any one Paſſage that is to the Purpoſe.

" My Lords, I alſo deſired you to allow me an
" Attorney, or an Advocate, as you have allowed
" one to my Adverſary, who did not want it ſo
" much as I do, who am a Foreigner, unacquain-
" ted with the Cuſtoms of this Country. And
" yet you have granted his Requeſt, and denied
" mine, and ſet him at Liberty before you took cog-
" nizance of my Cauſe. I deſire that my Cauſe be
" removed to the Conncil of *Two Hundred*, with my
" Petitions; and if I can appeal to them, I actually
" do it, proteſting againſt all Charges and Expences,
" and inſiſting upon *poena talionis*, not only againſt
" the firſt Accuſer, but alſo againſt *Calvin*, who has
" taken the Cauſe upon himſelf. From your Priſon
" at *Geneva*, *September*, 15. 1553.

Michael Servetus
pleading his own Cauſe.

Servetus preſented two other Petitions, between that Day (*September* 15.) and the 27th of *October*, on which he was executed. The firſt is dated the 22d of *September*, and is as follows.

Tres honores Seigneurs,

" JE ſuis detenu en accuſation criminelle de la
" part de Jehan Calvin, lequel ma faulſamant
" accuſe, diſant que javes eſcript,

" 1. Que les ames eſtiont mortelles, & auſſi.

" 2. Que Jeſu Chriſt navoyt prins de la vierge " Maria, que la quatrieſme partie de ſon corps.

" Ce ſont choſes horribles, & execrables. En " toutes les aultres hereſies, & en tous les aultres " crimes, nen a poynt ſi grand, que de faire lame " mortelle. Car a tous les aultres il y a ſperance " de ſalut, & non poynt a ceſtui cy. Qui dict " cela, ne croyt poynt quil y aye Dieu, ni juſtice, " ni reſurrection, ni Jeſu Chriſt, ni Saincte eſcriture, " ni rien : Si non que tout e mort, & que home " & beſte ſoyt tout un. Si javes dict ſela, non " ſeulemant dict, mais eſcript publicamant, pour en- " fecir le monde, je me candamnares moy meſme " a mort.

" Pourquoy, Meſſeigneurs, je demande que mon " faulx accuſateur ſoyt puni *poena talionis*, & que " ſoyt detenu priſonier comme moy, juſques a ce " que la cauſe ſoyt diffinie pour mort de luy ou " de moy, ou aultre poine. Et pour ce faire je " me inſcris contra luy a la dicte poine de tali- " on. Et ſuys content de morir, ſi non eſt conven- " cu, tant de cecy, que d' aultres choſes, que " je luy mettre deſſus. Je vous demande juſtice, " Meſſeigneurs, juſtice, juſtice, juſtice. Faict en " vos priſons de Geneve le 22. de Septembre. " 1553.

Michel Servetus en
ſa cauſe propre.

That

That is,

Moſt Honoured Lords,

"I AM confined like a Criminal, and proſecuted "by *John Calvin*, who has falſly accuſed me, "pretending that I have publiſhed,

"I. That Human Souls are mortal.

"II. That Jeſus Chriſt took only the Fourth Part "of his Body from the Virgin *Mary*.

"They are horrid and execrable Things. There "is no Hereſy nor Crime ſo great, as that of aſ"ſerting, that the Soul is mortal; for there is Hope "of Salvation in all other Crimes and Hereſies, but "not in this. Whoever maintains ſuch a Thing, "does not believe the Being of a God, nor a Di"vine Juſtice, nor the Reſurrection, nor Jeſus Chriſt, "nor the Holy Scripture; in a Word, he believes "nothing at all. Had I ſaid, and publiſhed ſuch a "thing, to infect the World, I ſhould condemn my"ſelf to Death.

"Wherefore, my Lords, I deſire that my falſe "Accuſer ſhould be puniſhed *pœna talionis*, and con"fined to a Priſon, as I am, till he or I be condemn"ed to Death, or to ſome other Puniſhment. I am "willing to die, if he is not convicted, both of this, "and other Things, which I ſhall lay to his Charge. "I beg of you, My Lords, to do me Juſtice; Juſtice, "My Lords, Juſtice. From your Priſon at *Geneva*, "*September* 22. 1553.

Michael Servetus
pleading his own Cauſe.

That is,

Some Articles, about which Michael Servetus *requires that* John Calvin *ſhould be interrogated.*

"1. WHETHER in *March* laſt he got *William* "*Trie* to write to *Lyons*, and ſaid a "great many Things againſt *Michael Villeneuve*, "alias *Servetus*. What were the Contents of that Let- "ter, and for what End it was written.

"2. Whether he ſent with the ſaid Letter one half "of the Firſt Quire of the ſaid *Serpetus*'s Book, "containing the Title, the Index, and the Begin- "ning of the ſaid Book, entitled *Chriſtianiſmi Reſti- "tutio*.

"3. Whether it be not true, that the whole was "ſent to ſhew it to the Officials of *Lyons*, that the "ſaid *Servetus* might be proſecuted, as it appeared "by the Event.

"4. Whether about a Fortnight after, he ſent by "the ſame *Trie* above Twenty *Latin* Letters, "(which the ſaid *Servetus* had writ to him) ac- "cording to the Deſire of his Enemies at *Lyons*, "that the ſaid *Servetus* might be more eaſily pro- "ſecuted, and convicted, as it appeared by the "Event.

"5. Whether he was not informed ſince, that by "virtue of the ſaid Accuſation the ſaid *Servetus* was "burnt in Effigie, and his Eſtate confiſcated, and "that he would actually have been burnt, had he "not made his Eſcape.

"6. Whe-

" 6. Whether he knows not, that it does not become a Minister of the Gospel to prosecute a Man " to Death.

" My Lords, there are Four weighty and undeniable Reasons, for which *Calvin* ought to be condemned.

" First, Because no Man ought to be prosecuted like a Criminal for any Doctrinal Point, as I " have shewed in my Petitions, and shall make it " appear more at large by the Ancient Doctors of " the Church. And therefore he has made a very " ill Use of a Criminal Prosecution, and acted " against the Character of a Minister of the Gospel.

" Secondly, Because he is a false Accuser, as you " may see by these Papers, and as it will plainly appear by the reading of my Book.

" Thirdly, Because he designs to stifle the Doctrine of Christ by frivolous and calumnious Arguments, as you plainly see by my Papers; for " he has inserted in them great Lies and wicked " Things.

" Fourthly, Because he follows in a great Measure " the Doctrine of *Simon Magus*, contrary to all the " Doctors that ever lived in the Church. And therefore being a Magician, he ought not only to be " condemned, but also expelled from your City: And " his Estate ought to be adjudged to me, as an Equivalent for the Loss of mine, which he has occasioned. " This is, my Lords, what I desire of you. Written " the abovesaid Day, *&c.*

Michael Servetus
pleading his own Cause.

I have found out, that *Calvin* had ſome Enemies at *Geneva*, who adviſed *Servetus* to abuſe him to the higheſt Degree, and made him believe it would be very advantageous to his Cauſe. I ſhall have hereafter a more proper Occaſion to enlarge upon this Particular.

Here follows the laſt Petition of *Servetus*.

Magnifiques Seigneurs,

" IL y a bien troys ſemmeines, que je deſire & " demande avoyr audiance, & nay jamais peu " lavoyr. Je vous ſupplie pour lamour de Jeſu Chriſt, " ne me reluſer ce que vous ne refuſeries a un Turc, " en vous demandant juſtice. J'ay a vous dire choſes " dimportance, & bien neceſſaires.

" Quant a ce que avies commande, quon me fit " quelque choſe pour me tenir net, nen a rien eſte " faict, & ſuys plus pietre que jamays. Et davan- " tage le froyt me tormante grandament a cauſe " de ma colique & rompure, la quelle mengen- " dre daultres paureres, que ay honte vous eſcri- " re. C'eſt grand cruaulte, que je naye conjet de " parler ſeulement pour remedier a mes neceſſires. " Pour lamour de Dieu, Meſſeigneurs, donés y " ordre, ou pour pitié, ou pour le devoyr. Faict " en vos Priſons de Geneve le dixieme doctobre. " 1553.

Michel Servetus.

That

That is,

Magnificent Lords,

"'TIS now Three Weeks since I desired to "have a Hearing, but could not obtain "it. I beseech you, for Jesus Christ's Sake, not to "deny me what you would not deny a *Turk*, when "I desire you to do me Justice. I have several "Things to tell you, that are very important and "necessary.

"As for the Orders you gave, that something "should be done to keep me clean, they have not "been performed; and I am more miserable than "ever. Besides, I am very much troubled with Cold "by Reason of my Cholick and Rupture, which "occasions some other Miseries that I am ashamed "to write. 'Tis a great Piece of Cruelty, that I "should not be allowed to speak in order to supply "my Wants. For God's Sake, my Lords, give some "Orders about it, either out of Compassion, or out "of Duty. From your Prison at *Geneva*, *October* "19. 1553.

Michael Servetus.

I shall conclude with this last Petition of *Servetus*, and

I am,

Sir, &c.

See the Fifth Letter, in Art. XLVI.

ARTICLE

ARTICLE XXXVII.

ELOGE de feu Mr. FLECHIER Evêque de Nismes.

That is,

THE Character of M. FLECHIER, *late Bishop of* Nismes, *By the Jesuits of* Trevoux.

ESPRIT FLECHIER, deceased the 16th of *February* 1710. was born at *Perne* in the County of *Avignon* the 10th of *June* 1632. God, who designed he should be a great Orator of the Christian Church, and a most excellent Bishop, bestowed upon him a sound Judgment, a noble Imagination, good Principles, virtuous Inclinations. Providence, in order to improve his natural Endowments, prepared a Master for him well qualified to lead him to the most perfect Eloquence. It was Father *Hercules Audiffret*, since General of the Congregation of the Christian Doctrine, Uncle to Mr. Audiffret. Father *Hercules* was one of those Men of a wonderful Genius, who make themselves a Way to those things that are true and beautiful.

He found the *French* Eloquence strangely corrupted, and still clogged with those frequent Quotations, and that vain shew of Learned Remarks, which being interspersed through an odd Composure, made one doubt whether it was a Sermon or a Dissertation,

tation, a *Latin* or a *French* Piece. The Orators, who left by Degrees that Pedantick Method, ran into another Fault ſtill more inconſiſtent with true Eloquence. Spoiled by the *Spaniſh* and *Italian* Preachers, they exhauſted their Mind in frivolous Quibbles, ſuperfluous Ornaments, and mere Flaſhes of Wit. A Thought appeared to them mean, if it was reaſonable; an Argument ſeemed to them weak, if it was common: They judged an Expreſſion to be flat, becauſe it was ſimple: They rather choſe to ſurpriſe their Hearers, than to perſuade them. They placed the Beauty of a Thought in its Oddneſs; the Strength of an Argument in its Novelty, and if we dare ſay ſo, in its being contrary to common Senſe; and the Sublimity of an Expreſſion in the moſt extravagant Metaphor, whereby that pretended Sublimity became a perfect Ridicule. Reaſon ſpoke ſeldom in the Pulpit: A looſe and diſordered Imagination reigned in that ſacred Place, and offered nothing but Giants and Monſters.

&c.

Father *Hercules* diſcovered true Eloquence among thoſe Phantoms, that went by her Name: He was ſenſible that Sublimity and Elevation are neceſſary to a Chriſtian Orator; but at the ſame Time he perceived, that nothing but what is natural can perſuade, becauſe it preſerves the Character of Truth. Laſtly, he was ſenſible that a Man may be ſublime without departing from Nature; that a Thought may be ingenious without being odd; that the moſt common Arguments are the moſt ſolid, as being moſt agreeable to common Senſe; that one may beſtow upon them the Gracefulneſs of Novelty by ſtudied, inſinuating, and moving Turns; that Purity, Nobleneſs, and Harmony, are the true Beauties of Expreſſion; that a Metaphor may be uſed with good Succeſs, if it be uſed with Prudence; that thoſe Flights of Imagination, which ſurpriſe and amaze, are mere Flaſhes of Wit, which rather dazzle than light: They do no good; they cannot bear the Teſt of Reflexion, and immediately vaniſh away.

Eloquence

Eloquence wants to be supported by Imagination; but the latter must be directed by Reason: It is a Fire, which being well managed, gives Heat and Light; otherwise it vanishes into Smoke, or spoils and disfigures what it should embellish. In a Word, It proves more prejudicial than useful. 'Tis highly probable, that these Reflections, which we lay down as the Principles of true Eloquence, offered themselves to Father *Hercules*. He formed his Taste by them; at least, it is this Sort of Eloquence which we have observed in some of his Manuscript Pieces, that have been communicated to us —— One may also perceive in all his Works those eminent Qualities, whereby he distinguished himself, that have been so well imitated by M. *Flechier*, the faithful Disciple of such a Master, an honest Heart, a sound Judgment, a great Skill in the sacred Writings, and a solid Piety.

M. *Flechier* made himself known at first by a Description of a Carrousel in *Latin* Verse, and by some *French* Poems, which gave him a Rank among our greatest Poets. Every Body wondered how he could describe in such fine *Latin* Verses a Carrousel, which was wholly unknown to Ancient *Rome*. One must be a perfect Master of a Language, to make use of it so successfully.

The Sweetness of his Conversation, and the Regularity of his Life, gained him the Love and Affection of several Persons of Note. His First Sermons did very much increase his Reputation: Tho' his Voice and his Delivery had nothing in them that was very taking, the Justness of his Divisions, the natural Beauty of his Thoughts, and the Charms of his Expressions, were generally applauded.

He made *Balzac* the Model of his Style, avoiding the false Thoughts, and the swelling Expressions of that Author. *Balzac*, said he, had a Noble and Harmonious

monious Diction, which cannot be ſufficiently admired. He alſo frequently read the Works of M. *du Bellay*, and the *Italian* and *Spaniſh* Preachers; but he read them for his Diverſion: He called them his Jeſters, and confeſſed that thoſe ridiculous Preachers had been of ſome Uſe to him to refine his Taſte, and give him a Notion of what is true and ſolid, without which there is no Beauty, nor Strength in Eloquence. He uſed to ſay of M. *du Bellay*, that it was his Misfortune to have too much Wit, and too great a Facility. He compared him with a plentiful Spring ill managed: Had it been kept within Bounds, and well directed, one might have made a charming and uſeful Canal of it; but he turned it into Water-Spouts, or ſuffered it to overflow its Banks, whereby it became a muddy Bog.

Among the Illuſtrious Friends, whom his Merit gained him, the Duke of *Montauſier* was one of the moſt zealous. A Friend of ſuch a Character is as great a Proof of M. *Fleſchier*'s Virtue, as it is of his Noble Genius. The Duke introduced him to the *Dauphin*; and he was made his Reader. Being pitch'd upon in 1672. to pronounce a Funeral Oration upon the Duke of *Montauſier*, he diſcovered, the firſt Time, that Excellent Genius for this Sort of Compoſures, which was admired all over the Kingdom, as it appeared from thoſe Orations which he made upon the Dutcheſs of *Longueville*, the Mareſchal *de Turenne*, the Firſt Preſident *de la Moignon*, Queen *Mary Thereſa*, the Dauphineſs, and Chancellor *le Tellier*.

Tho' the World was fond of him, he was not fond of the World: He did not think himſelf diſpenſed by Reaſon of his great Reputation, from acquiring a new Merit; and notwithſtanding his Application to his Sermons, he enriched the Publick with ſeveral other Works, that were the Fruits of a Time well husbanded, and of his Retirement in the Middle of the Court.

Two

Two *Latin* Manuſcripts of *Antonio Maria Gratiani*, Biſhop of *Antelia*, one of the greateſt Wits of the XVIth Century, came into his Hands: The one contained the Life of Cardinal *Commendon*, to whom *Gratiani* was very much addicted, the other repreſented the Misfortunes of the Illuſtrious Men of the XVIth Century. He publiſhed thoſe two Pieces, and tranſlated the Firſt. Which was look'd upon as a Model of Tranſlation.

M. *Flechier*, being a good Poet, a Famous Orator, an Excellent Tranſlator, could not but find the *French Academy* diſpoſed, or rather very deſirous to admit him into their Society. He ſucceeded M. *Godeau*, Biſhop of *Vence*, in 1673.

Among the Projects, that were formed for the Education of the *Dauphin*, it was thought neceſſary to publiſh for his Uſe the Hiſtory of all the great Princes, who profeſſed Chriſtianity. M. *Flechier*, being ordered to write *The Hiſtory of* Theodoſius, publiſhed it in 1679. And 'tis the only one that came out. He compoſed at the ſame Time *The Hiſtory of Cardinal* Ximenes, printed in 1693. At the End of one of his Sermons, an unknown Cordelier brought him ſome Memoirs for that Hiſtory, and then went away, and M. *Flechier* never ſaw him ſince. M. *Flechier* looked upon that Adventure, as an Order from Heaven to go about that Work.

His Merit was too well known at Court to be left without Reward, under a Prince, who knows how to diſtinguiſh Virtue, and loves to raiſe Virtuous Men. The King beſtowed upon him the Abbey of St. *Severin*, and afterwards promoted him to the Biſhoprick of *Lavaur*, in 1685. and then, in 1687. to the Biſhoprick of *Niſmes* —— (*I omit that Part of the Encomium relating to the pretended Converſion of the* Proteſtants *in the Dioceſe of* Niſmes.) Keeping a ſtrict Order in his Houſe, and yet magnificent and liberal,

liberal, eſpecially towards the Poor; affable; eaſy to be ſpoken to; behaving himſelf like a Father and a Paſtor, ſeldom like a Superior, never like an Enemy——

His Inclination for the *Belles Lettres* was not ſtifled by the Cares attending the Epiſcopal Dignity. He took care to have an Academy founded at *Nîmes*, of which he was the Preſident and the Soul. His Palace was another Academy, wherein he made it his Buſineſs to bring up Chriſtian Orators, and ſuch Writers as might ſerve the Church, and be an Ornament to the Nation.

Whilſt he improved and perfected other Authors, he neglected his own Works. Being ſollicited from all Parts to print his Sermons, he only publiſhed ſome few, that came out in 1696. His ſlowneſs in publiſhing his Old Pieces made every Body the more eager to get the New ones. Old Age did not weaken his Body, nor impair his Mind. One may obſerve in his laſt Pieces the ſame Elegance, Delicacy, and even a greater Strength than in the firſt. The Publick expreſſed their Admiration for them, as ſoon as they came out: They were printed at *Paris*, at *Lyons*, in Foreign Countries: So many Editions were hardly ſufficient to ſatisfy the Curioſity of the Readers.

ART.

Article XXXVIII.

LETTERS written by Mr. Lenfant, *Father* Vota, *and the late* QUEEN *of* Pruſſia.

I. *A Letter to Mr.* Le Clerc. *By Mr.* Lenfant.

SIR:

AS I was lately peruſing ſome Papers in my Study, I found a Letter of the Illuſtrious Father *Vota*, Confeſſor of the King of *Poland*, to the late Queen of *Pruſſia*, of Glorious Memory, with the Anſwer of that incomparable Princeſs. I have read again thoſe Two Letters; and it ſeems to me that they ought to come out of the Duſt, and to be inſerted in the *Bibliotheque Choiſie*. But in order to it, I muſt inform you upon what Occaſion they were written.

Father *Vota* came to *Berlin* ſome Years ago: I know not what Buſineſs occaſioned his Journey. That Jeſuit having a great deal of Wit, a Noble Eloquence, a kind of Univerſal Learning, a Vivacity ſeldom to be ſeen in the Flower of the Age, but very extraordinary in a Man far advanced in Years; his Converſation muſt needs be extremely agreeable. The Queen was very much pleaſed with it. That Princeſs, among other Talents, knew how to diſtinguiſh Merit, and delighted in the Converſation of Ingenious and Learned Men. Nay, ſhe might have improved them, by her great Genius, and penetrating

ing Wit, by the Extent of her Knowledge in many Things, that are generally above the reach of the Ladies, and by an extraordinary Taſte; but above all by that Noble and Polite Behaviour, which ſhould be the Character of Learning.

One may eaſily judge, that Controverſy was not wholly laid aſide. The Queen was very well pleaſed to hear ſome Clergymen of both Parties diſcourſe of ſeveral Matters, which, tho' very common, are very important. She ſent for her *German* and *French* Chaplains *, one after another; that the Converſation might be free from Noiſe, and that Father *Vota*, who was alone, ſhould not be overcome by the Number of his Antagoniſts. Thoſe Converſations proved ſometimes perfect Aſſaults, attended with ſharp Blows on both Sides; but there was no deciſive Battle. The Combatants being well pleaſed with their own Feats, parted good Friends, and were ready to renew the Attack upon the Firſt Signal. The Queen's Chaplains uſed Father *Vota* with great Civility in every Thing, that concerned his Perſon; but becauſe they were unwilling to carry their Politeneſs farther, or to yield any Thing in Matters, wherein *il credere* is not *di corteſia*, that Father could hardly bear any Contradiction to which he was not uſed.

He found himſelf engaged with Men of Reſolution, who boldly attacked the pretended Infallibility of the Church, and held out againſt the Authority of Fathers and Councils. His Zeal carried him ſometimes beyond the Bounds of Moderation, as he himſelf owns in his Letter; but it muſt be confeſſed, that his Anger proceeded from a Noble Principle. *Agréable colere! digne reſſentiment!* The Goddeſs, who preſided over the Combat, ſmiled more than once:

* Mr. *de Beauſobre*, and Mr. *Lenfant*.

Olli ſubriſit vultu, quo cuncta ſerenat.

Father *Vota* excuſes himſelf to the Queen for his zealous Flights. That Princeſs was pleaſed to communicate his Letter to one of her Chaplains; and being reſolved to anſwer it, ſhe conſulted him about ſome Facts, that were mentioned in the Conferences, and are proved more at large in her Anſwer. Father *Vota* received that Letter; and I often heard the Queen ſay, he had promiſed more than once to anſwer it. I do not queſtion but that he has done it. 'Tis pity ſo good a Piece ſhould have been involved in the Troubles of *Poland*. However it be, I thought I was obliged to publiſh that Letter, out of Reſpect for the Memory of a Queen, who was ſo generous as to defend her Religion, and thoſe Divines who maintained it in her Preſence, and by her Order. Father *Vota* cannot take it ill, ſince it is to his Honour: Beſides, there are ſome Occaſions on which one may fall into a Paſſion without offending againſt Decency, and good Manners. It were to be wiſhed the Impreſſion of the Queen's Letter might help us to recover Father *Vota*'s Reply.

I am,

Berlin, Octob. 6. 1711. Sir, &c.

II. *A LETTER of Father* VOTA *to the QUEEN of* Pruſſia.

Madam,

I TAKE this Opportunity to appear at your Majeſty's Feet by this Letter, delivered to Lieutenant

nant Colonel *de Maſſo*, and to expreſs again my Acknowledgment for the many Favours you have been pleaſed to beſtow upon me. I beg your Majeſty's Pardon, for taking ſo ſoon the Liberty of troubling you again, having been ſo long troubleſome by my Diſcourſes, attended with a very unpleaſant Cough, of which however I was perfectly cured by the Preſence of your Majeſty, when ſuch a hot Diſpute ſhould have made it worſe.

But ſince I have mentioned that Diſpute, I muſt confeſs to your Majeſty, that notwithſtanding the good Reception I met at your Royal Court, I am ſomewhat uneaſy, becauſe being engaged to maintain the Honour of the Ancient Fathers of the Church, and of the † Four *Oecumenical* Councils, ſo much reſpected by all Chriſtians, whether *Catholicks* or *Proteſtants*, I found myſelf obliged to anſwer thoſe Gentlemen, (for whom I have nevertheleſs a great Eſteem,) in a manner ſuitable to the Injuſtice which they did to the Ancient Church, not yet divided into Sects.

If ever I have the Honour to appear again at your Majeſty's Feet, according to your Commands, I hope they will no more give Occaſion for any ſharp Expreſſions, by uſing any Word injurious to the greateſt Saints of Antiquity, and the brighteſt Lights of the Church. The like never happened to me, for the Space of Forty Years, in any Controverſy with the greateſt Men, at *Rome*, at *Paris*, and in other Parts, where Civility and Learning went always together. I flatter myſelf, that thoſe Worthy Gentlemen will continue to be my Friends, as I have ſtill a ſincere Eſteem for them, without keeping any Reſentment; And indeed I am free from it, even

† *The Four* Oecumenical *Councils were never attacked in theſe Conferences.*

in the Heat of a Diſpute. When we come to meet again, in your Majeſty's Preſence, we ſhall peaceably enquire after Truth, being influenced and directed in our Enquiries by your Majeſty's Great Genius and wonderful Knowledge.

Madam,

It is a great Comfort to me, in my ſolitary Journey, to think of the incomparable Merit of your Majeſty, and of the Goodneſs and Generoſity you have been pleaſed to expreſs to me. I ſhall proclaim to the King, and to all *Poland*, the Virtues of a Queen, who is the Admiration of all *Europe*, beſeeching God to preſerve your Majeſty for ever. I am,

Madam,

With the greateſt Submiſſion,

Your Majeſty's

Moſt humble, moſt obedient,

Stargard,
March 23. 1703.

and moſt obliged Servant,

VOTA.

III. *A Letter of the* QUEEN *of* Pruſſia *to Father* VOTA.

YOU are always the ſame: I mean, Sir, the moſt obliging Man in the World; and you will never meet any where with ſo good a Reception as you deſerve. Tho' it be a very difficult Thing not to reliſh the Praiſes of a Perſon of your Taſte and Merit; I muſt needs own that the Uneaſineſs you expreſs about the ſmall Skirmiſhes, wherein you have been engaged with our Divines, made the greateſt Impreſſion upon me. It diſcovers the Character of an honeſt Man, and of a good Chriſtian, and very much heightens the noble Qualities of your Mind. I can aſſure you that thoſe Gentlemen entertain the ſame Thoughts of you, and that there will be no Controverſy between you and them in that Reſpect. The ſharp Expreſſions that come out on both Sides, upon ſuch an Occaſion, do but enliven the Converſation, and ſhould make no Alteration in the Eſteem, which Diſputants ought to have one for another, and which no Body will refuſe to expreſs for your great Talents.

I am not ſurpriſed, that in a very ſhort Time you have heard, in a free Country, a great many Things, which a Man would not hear, for the Space of Forty Years, in a Country where Authority prevails; for they are two Countries, wherein Men ſpeak very different Languages. But, to give you my Thoughts about it, I eaſily perceive what moved thoſe Gentlemen to drop ſome Expreſſions reflecting upon the Fathers. We look upon the Holy Scripture as the only Rule of our Faith, by which the Fathers and Councils ought to be examined; and therefore they could not be well pleaſed to ſee you lay it aſide, and ſlight Reaſon, whoſe Authority ſhould prevail all over the World. How-

ever, because Men of different Opinions may maintain their Tenets without any Breach of Friendship, they will undertake to prove that they have advanced nothing, concerning the Fathers and Councils, but what has been published more than once, not only by *Protestant* Authors, to whose Authority you are not bound to submit, but also by some *Catholick* Writers; and, what surprised me most, even by some Jesuits.

The most essential Part of your Conferences ran upon the Authority of the Fathers of the *Latin* Church, and particularly of St. *Augustin* and St. *Jerome*; and therefore I must begin with it: The *Greek* Fathers, as far as I can remember, were hardly mentioned. I only remember, that one Day you seemed to be very much offended with an Assertion of one of those Gentlemen, relating to the *Greek* Church; *viz.* That many of those Fathers were great *Origenists*, most of them *Platonists*, full of extravagant Allegories, little skilled in the Style of the *New Testament*, which abounds with *Hebraisms*. Such a Proposition appeared to you a great Paradox, and could not fail to excite that Zeal and that Vivacity, with which I was wonderfully pleased, and which those Gentlemen admired, tho' they were levelled at them. But they have assured me, that they advanced nothing upon that Head, but what agrees with the Opinion of the most Eminent Criticks of this Age.

To return to St. *Augustin*. One needs not consult any other Book, say those Gentlemen, than Mr. *Bayle*'s Dictionary, to find some Writers of your Society, who spoke more freely of that illustrious Bishop, than they did, and even than they would do. If you will give yourself the Trouble of reading the Articles *Adam* * and *Augustin* in that Dictionary,

* *John Adam*, a Jesuit.

nary, you will be convinced, that they have ſaid nothing upon this Head but what may eaſily be maintained.

But thoſe Gentlemen go farther ſtill; for they have aſſured me, that Cardinal *Noris*, who is not unknown to your *Reverence*, was obliged to publiſh an Apology for St. *Auguſtin*, eſpecially againſt the Jeſuits; wherein he complains, That they have accuſed St. *Auguſtin* of an affected Obſcurity in Matters of Religion, of contradicting himſelf, of being inconſtant in his Doctrine, and ſometimes of advancing very great Errors. Father *Adam*, a Famous Jeſuit in the XVIIth Century, publiſhed ſeveral Things againſt St. *Auguſtin*, which moved Cardinal *Noris* to ſay, That *one* * *muſt have a Brazen Heart, to hear thoſe Words that are ſo injurious, not only without Indignation, but even without Horror.* Father *Annat*, another Jeſuit, Confeſſor of *Lewis* XIV. and Provincial of his Order, was one of the boldeſt upon this Subject; and I confeſs I was amazed, when I heard he did not ſcruple to quote † above Thirty Doctors, Popes, Cardinals, Biſhops, and other Divines of *France*, *Italy*, and *Germany*, (*he ſhould have added*, *and of* Japan, ſays Cardinal *Noris*,) who charged St. *Auguſtin* with many Errors. But what ſurpriſed me moſt, was, That Father *Annat* pretended to ſhew, that his Accuſations againſt St. *Auguſtin* concerned not only Grace, Predeſtination, and Free-Will, but alſo the moſt eſſential Doctrines in the Opinion of *Proteſtants* and *Catholicks*. Nay, that Jeſuit †† alledges the Authority of Two great Men, in the XIIIth and XVIth Centuries; whereby it appears, that ſuch Accuſations againſt St. *Auguſtin* are not a new Thing.

* Vindic. Auguſt. Ch. I. Pag. 4, 5.
† Noris ubi ſup. pag. 44.
†† Ibid. Pag. 102.

The first of those Writers is one *John Scot*, who (say they) was called the subtil Doctor in his Time. Speaking of St. *Augustin*, he observes, That *one must carefully examine what Sort of Hereticks were attacked by the Saints*; *for* (continues he) *when St.* Augustin *writes against* Arius, *he seems to incline to* Sabellianism; *and when he writes against* Pelagius, *he seems to incline towards the* Manichees. The other Writer is *Cornelio Musse*, Bishop of *Bitonto*, a famous Divine of the XVIth Century, who made a great Figure in the Council of *Trent*. He speaks of St. *Augustin* much in the same manner as *John Scot*; whereupon Cardinal *Noris* makes a Reflexion, which appears very material to those Gentlemen, *viz.* That *John Scot* and *Cornelio Musso* say only, That St. *Augustin* seemed to incline to the opposite Error; whereas Father *Annat* does not scruple to say, he ran Headlong into it. The Question is not, say those Gentlemen, whether or no those Accusations are well grounded. Cardinal *Noris* and you, Sir, are bound to vindicate St. *Augustin*. But they infer from it, That the *Protestant* Divines are not the first, who have made such Reflexions upon that Father, since the Catholick Church, and particularly the Jesuits, gave them the first Example.

I proceed, in the next Place, to what concerns St. *Jerome*. Those Gentlemen maintain still, as they did in your Presence, that one cannot depend for the Sense of the Scripture upon an Author, who explained it carelessly, and even spoke disrespectfully of the Apostles. Their Assertion is grounded upon a formal Quotation; and they are resolved to prove those Facts, which you denied. They affirm that St. *Jerome*, in his Commentary upon the IId Chapter of the Epistle to the *Galatians*, accuses St. *Peter* and St. *Paul* of *Simulation*, and even of *Hypocrisy*. That Father tells us, That St. *Peter*, in order to please the *Jews*, pretended to be very willing that the Ceremonial

remonial Law ſhould be obſerved; and that St. *Paul*, in compliance to the *Gentiles*, pretended to have a Quarrel with St. *Peter* upon that Account, by which means St. *Paul*'s Hypocriſy removes the Scandal occaſioned by St. *Peter*'s Hypocriſy. St. *Auguſtin* * blames St. *Jerome* for it: The latter made him the following Anſwer. "† I have, *ſays he*, "followed the Commentaries of *Origen*, *(note*, ſay "thoſe Gentlemen, *that St.* Jerome *was afterwards* "*a great Enemy to* Origen,) *Didymus*, *Apollinarius* "of *Laodicea*, who has lately left the Church, *A*-"*lexander* an Ancient Heretick, *&c.* And to tell "you the plain Truth, I read all thoſe Authors, "and having got a great many things in my Head, "I called for my Secretary ††, and dictated to "him ſometimes my own Thoughts, and ſometimes "thoſe of other Authors, without remembring the "Order, nor ſometimes the Words, nor even the "Senſe". The ſame Father ſays in his Commentary upon the Third Chapter of the ſame Epiſtle: "I do not uſe to write; but I call for my Co-"piſt, and dictate to him every Thing that comes "into my Mouth. If I happen to think a little in "order to ſay ſomething that may be better, he bends "his Brows; and it plainly appears by his Counte-"nance that he is weary of being there.

Pray, Reverend Father, what Sort of Men are we referred to for the Underſtanding of the Holy Scripture? I deſire you to judge of it. Whom ſhall I believe, St. *Jerome* an *Origeniſt*, or St. *Jerome* an Enemy to *Origen*? How ſhall I know what he took from an Heretick, or from an Orthodox Writer, ſince he quotes both of them, Right or Wrong, without any Diſtinction? How can I gueſs, whether he gives us

* Ep. XXVIII. Ed. Paris.

† Ibid.

†† Or *Copiſt*.

as his own Thoughts, or those of other Authors, since he hardly knows it himself? How can I be sure, that his Secretary was always in good Humour; and that having something else in his Head, the Holy Scripture did not suffer by his Impatience? To tell you the Truth, if it be so, I can no more rely upon St. *Jerome*, than upon St. *Auguſtin*; and I am not very much ſurpriſed, that upon ſome Occaſions, when the Venerable Words, *Father* and *Saint*, are not ſufficiently minded, one ſhould be apt to ſpeak ſomewhat freely of thoſe great Doctors of the Church.

You alſo mention the Councils in your Letter, and are of Opinion, that thoſe Gentlemen did not expreſs a due Reſpect for them. I muſt inform you of what they ſay upon that Head; for they have ſo great an Eſteem for you, that they would be very ſorry you ſhould think they have advanced any Thing raſhly. They ſay, That if Councils were, (as they ſhould be,) free Aſſemblies, willing to conſult only the Holy Scripture and Reaſon, inſtead of Paſſions, Prejudices, and Worldly Intereſts, it would be the beſt way to decide Controverſies. But they maintain at the ſame Time, that ever ſince the Council of *Jeruſalem*, the contrary plainly appeared by a conſtant Experience. Nay, I have been ſomewhat offended with a Paſſage, which they aſcribe to St. *Gregory Nazianzen*, who yet was, as you know much better than I do, a very Orthodox Father. He ſaid *, That no Eccleſiaſtical Aſſembly ever had a good Succeſs; nay, he reſolved to aſſiſt no more in thoſe Aſſemblies of *Cranes* and *Geeſe*, violently ſet one againſt another. He ſpoke thoſe Words upon Occaſion of the Second *Oecumenical* Council; and he compares it with a Tavern, and other Places, which Modeſty does not allow one to name. Our Divines

* *Greg. Nazianz.* de Vita ſua.

Divines never went ſo far in their Reflexions upon the Councils. They admit the Four *Oecumenical* Councils, not by Reaſon of their Authority, which they don't take to be infallible, but becauſe their Deciſions appear to them agreeable to the Holy Scripture. *Theodoret* had no great Opinion of the Council of *Nice*, ſince he * alledged it, to prove, that no Good could be expected from Councils, unleſs God overthrew the Devices of the Devil. Things were managed with ſo much Heat and Precipitation in the Council of *Epheſus*, that it ſhould be looked upon rather like a Cut-Throat, than an Eccleſiaſtical Aſſembly. The Second Council of *Epheſus* revoked what had been done in the Firſt, and were in their Turn treated in the ſame manner by the Council of *Chalcedon*; which can be no great Sign of Infallibility.

But to conclude this long Diſcourſe, conſiſting of what thoſe Gentlemen told me, I was very much ſurpriſed to hear from them, that one of your Writers, *viz.* Father *Halloix*, a Jeſuit of *Liege*, ſpeaking of the Vth *Oecumenical* Council, in his Apology for *Origen*, made bold to affirm, That *Juſtinian*, being inſpired by the Devil, was the Author and Favourer of that pernicious Council, which met againſt the Pope's Will. He adds, That it were better ſuch a Council had never been, and that no Footſtep of it ſhould remain. Father *Halloix* goes on, and ſays, The VIth and VIIth *Oecumenical* Councils were led into Error by the Vth, as well as Pope *Pelagius* II. and Pope *Gregory* the Great, who approved it.

But what will you think of me, Sir, for venturing upon the Eccleſiaſtical Ocean? I have done it, truſting to my Pilots: If I have been miſled, I hope

* *Theodor.* Ep. CXII. p. 982.

hope you will be ſo good a Friend, as to bring me back again into the right Way. To conclude, I pray God to keep you in Health, that you may ſome Time or other return to *Berlin*, where you will always find Men well diſpoſed to enquire after Truth, in ſuch a manner as you rightly propoſe at the End of your Letter, &c.

ARTICLE XXXIX.

A FURTHER Account of Dr. BENTLEY'S *Edition of* HORACE. (*See Above* Art. XXXIV.)

I Proceed to give an Account of ſome Curious and Important Obſervations, which Dr. *Bentley* has inſerted at the End of his Preface. *Tanaquillus Faber*, Mr. *Dacier*, and Mr. *Maſſon* pretend that *Horace* writ Odes, Epodes, Satyrs, and Epiſtles promiſcuouſly; and publiſh'd each of thoſe Pieces by itſelf. Dr. *Bentley* denies thoſe two things, and does not ſcruple to affirm, that the three Authors juſt now mentioned, have been very unſucceſsful in their Attempt: *Quorum equidem acumen* (ſays he) *& eruditionem in partibus laudo; in operis vero ſumma totoque conſtituendo rem eos infeliciter admodum geſſiſſe cenſeo.*

Our Author obſerves, in the firſt Place, that all the Ancient Poets, who compoſed ſuch Poems, never uſed to put them out one after another, but only in whole and complete Books. Such was the Method of *Catullus*, as it appears from his Firſt Epigram, *Cui dono*

dono lepidum novum LIBELLUM. The ſame was practiſed by *Tibullus* *, and *Propertius* †. Thus *Virgil* publiſh'd his Bucolicks all at once, as one may ſee from theſe Words, *Extremum hunc, Arethuſa, mihi concede laborem*; and *Ovid* did the ſame with reſpect to his Books *de Amoribus, de Triſtibus,* and *de Ponto,* as he himſelf witneſſes. In like manner *Perſius* put out his Satyrs, *Phædrus* and *Avienus* their Fables, *Auſonius, Prudentius, Sidonius,* and *Venantius* their Poems all at once, as it plainly appears from their Prologues.

Secondly, Dr. *Bentley* obſerves, that *Horace* himſelf tells us, he publiſhed a whole Book at one Time. The Firſt Book of his Odes came out all at once, as it appears from the Prologue: The Second and the Third were alſo publiſhed in the ſame manner, as one may ſee by the Epilogues; and likewiſe the Epodes, as theſe Words in the XIVth plainly prove it: *Inceptos olim promiſſum Carmen Jambos Ad umbilicum adducere.* The Firſt Book of Satyrs came out alſo all at once, as the laſt Verſe ſhews, *I puer, atque meo citus hæc ſubſcribe* LIBELLO. The ſame may be ſaid of the Second Book of Satyrs, as it appears from the Prologue; and of the Firſt Book of Epiſtles, as it appears from the Prologue and Epilogue. As for what concerns the Fourth Book of Odes, and the Second Book of Epiſtles, 'tis certain from the Teſtimony of *Suetonius,* that they came out a long Time (*longo intervallo*) after the reſt.

The Learned Author having premiſed theſe Obſervations, proceeds to ſhew when, and in what order, the ſeveral Books of *Horace* came out. That Poet, ſays he, publiſhed,

1ſt,

---

* *Vid.* Eleg. I. Lib. III. v. 7. & 17.

† *Vid.* Eleg. I. Lib, II. III. & IV. & Lib. II. Eleg. X. v. 25. & XIX. v. 59.

1ſt. The *Firſt Book of Satyrs*, and compoſed it in the XXVIth, XXVIIth, and XXVIIIth Years of his Age.

2*dly*, The *Second Book of Satyrs*, likewiſe in Three Years, *viz.* XXXIſt, XXXIId, XXXIIId.

3*dly*, His *Epodes* in Two Years, *viz.* the XXXIVth and XXXVth.

4*thly*, The *Firſt Book of Odes*, in Three Years, XXXVI, XXXVII, XXXVIII.

5*thly*, The *Second Book of Odes*, in Two Years, XL, XLI.

6*thly*, The *Third Book of Odes*, likewiſe in Two Years, XLII, XLIII.

7*thly*, The *Firſt Book of Epiſtles*, in Two Years, XLVI, XLVII.

8*thly*, The *Fourth Book of Odes*, and the *Secular Poem*, in Three Years, XLIX, L, LI.

9*thly*, His *Art of Poetry*, and the *Second Book of Epiſtles*; but 'tis not known at what Age he compoſed them.

Our Author adds, that all the Poems of *Horace* ought to be placed in the ſeveral Times above-mentioned, as it appears from the Subjects of each of them, and from Chronology. Hence it is, that the Emperor is never called *Auguſtus*, but *Cæſar*, in the Satyrs, and Epodes, and in the Firſt Book of Odes, becauſe that Title was not beſtowed upon him before the XXXIX. Year of *Horace*: But he is called *Auguſtus*, in the other Books. Hence it is, that *Horace* ſpeaks of himſelf, as of a *Young Man*, in his Satyrs and Epodes; and ſays, he is only Famous for his Satyri-

cal

cal Verſes, as *Virgil* was Famous for his Bucolicks, (*Serm.* I. 10. *v.* 46.) whithout ſaying any thing of his Lyrick Poetry. His other Poems plainly ſhew the different Degrees of his growing Age; and a careful Reader may eaſily perceive it. There are many obſcene things in his Youthful Compoſures; but as he grew older, he became more modeſt, pitched upon more grave Subjects, and ſhewed himſelf a better Poet. Dr. *Bentley* affirms, That whoever undertakes to aſſign any other Time, than what he has mentioned, for the ſeveral Poems of *Horace*, muſt needs be miſtaken. He adds, that he might ſhew it of every one of them; but he is contented to inſtance only upon Two or Three Poems, leaving the reſt to the Induſtry of the Readers.

1. Some (ſays he) call the XXIſt Ode of the Ist. Book, *Dianam teneræ dicite Virgines, &c.* a *Secular* Poem; and pretend that *Horace* writ that Piece in the XLIXth of his Age; which is contrary to the Teſtimony of *Suetonius*, who affirms that the Three Firſt Books of Odes were made *a long time* before that Year. Our Author maintains, that there is nothing in that Ode, that concerns the Secular Games, but only the Feaſt of *Diana* or *Apollo*, the Firſt whereof was celebrated in *Auguſt*, and the latter in *July*. The XXXVth Poem of *Catullus*, *Dianæ ſumus in fide*, &c. ought to be underſtood in the ſame manner, though ſome Learned Men call it alſo a Secular Poem; for *Catullus* died a long time before the Secular Games of *Auguſtus*.

2. Dr. *Bentley* proceeds to ſhew, how the Time of the XVIIth Ode of the IId Book, inſcribed to *Mæcenas*, has been ſtrangely miſtaken by thoſe, who pretend that *Horace* writ that Piece in the LVth Year of his Age. Our Author calls it a prodigious Anachroniſm; and the Argument on which that Opinion is grounded, appears to him very frivolous, *viz.* that *Mæcenas* began then to be ſick of a Diſtemper, which kept him conſtantly awake: As if he had never been

ſick

ſick before, though *Pliny* (*Lib.* VII. *Cap.* 15.) tells us, that he was feveriſh ever ſince his Youth.

3. Theſe Words of the VIth Satyr of the IId Book,

Quid, militibus promiſſa Triquetra
Prædia Cæſar, an eſt Itala tellure daturus?

are wrongly underſtood of the Battle of *Actium*, in the XXXVth Year of *Horace*; or of the Battle of *Philippi*, in the XXIVth Year of that Poet; for he means the Diviſion of the Land, that was made in *Campania*, and other Parts, after the Victory obtain'd over *Pompey* in *Sicily*, and the Surrender of *Lepidus*, in the XXXIſt Year of his Age, as it appears from *Dion*, *Plutarch* in the Life of *Antony*, *Paterculus*, and *Appian*.

Dr. *Bentley* ſays, he might eaſily confute what has been aſſerted upon the other Poems of *Horace*; but he thinks this Specimen is ſufficient.

I ſhall conclude this Article with an Emendation upon a Paſſage in the *Ars Poetica*, v. 119. *& ſeq.*

Aut famam ſequere, aut ſibi convenientia finge,
Scriptor. HONORATUM *ſi forte reponis Achillem;*
Impiger, iracundus, inexorabilis, acer,
Jura neget ſibi nata, nihil non arroget armis.
Sit Medea ferox invictaque, flebilis Ino,
Perfidus Ixion, Io vaga, triſtis Oreſtes.

The Epithet *Honoratus*, which *Horace* beſtows upon *Achilles*, according to the common Reading, has very much exerciſed the Commentators, who endeavour to give ſeveral Reaſons for it. Dr. *Bentley* examines thoſe Reaſons, and ſhews that they are very abſurd and frivolous. In the next Place, he obſerves, That as *Medea*, *Ino*, *Ixion*, *Io*, and *Oreſtes* have no Epithet, (that expreſſes any Part of their Character,) added to them in the firſt Mem-

ber

ber of the Sentence; in like manner, no ſuch Epithet can be beſtowed upon *Achilles* in this Place without great Abſurdity. The thing is very plain; and therefore I ſhall not enlarge upon it. Beſides, I ſuppoſe the Attentive Readers of *Horace* have been long ago ſenſible of the Difficulty occaſioned by the Word *Honoratus* in this Paſſage. Our Author removes that Difficulty by Reading,

Aut famam ſequere, aut ſibi convenientia finge,
Scriptor. HOMEREUM *ſi forte reponis Achillem;*
Impiger, iracundus, inexorabilis, acer,
Jura neget ſibi nata, nihil non arroget armis.

The Tranſcribers, who had never read the Word *Homereum*, changed it into *Honoratum*. This Correction makes the Paſſage very clear. "Famam ſequere, (*ſays the Poet,*) & *ſi reponis Achillem Homericum*; talem tu illum exhibe, qualem Homerus memoriæ prodidit". *Achilles* is rightly called *Homereus* or *Homericus*, as ſeveral other Heroes ſung by that Poet, to whom they are indebted for their Glory and Fame. Our Learned Author proves it by many Paſſages. Cicero de Legibus I. 1. *Aut quod* Homericus Ulixes *Deli ſe proceram & teneram palmam vidiſſe dixit.* De Divinatione I. 3. *Ex quo & illud* Homerici Hectoris, *qui moriens propinquam Achilli mortem denuntiat.* Tuſcul. Quæſt. III. 26. *Hinc ille* Agamemnon Homericus, *idemque Accianus,*

Scindens dolore identidem intonſam comam.

Ibid. IV. 23. *Quid* Achille Homerico *fœdius, quid Agamemnone in jurgio?* Seneca de Tranquillitate Cap. 2. *Qualis ille* Homericus Achilles *eſt, modo pronus, modo ſupinus, in varios habitus ſe ipſe componens.* Appuleius de Deo Socratis. *Species quam ſolus Socrates cerneret, ita ut* Homericus Achilles *Minervam.* *Horace* could not

 inſert

insert the Word *Homericum* in his Verse; and therefore he had recourse to *Homereum*, which is a Greek Inflexion from Ομήρεος, as *Orestem*, *Achillei*, from Ορέστεος, Αχιλλεος. The God of Gardens speaks thus, (Epigram in Catalectis LXVIII.)

Rusticus indocte si quid dixisse videbor,
Da veniam: Libros non lego, poma lego.
Sed rudis hic dominum toties audire legentem
Cogor, HOMERREAS *edidicique notas.*

The Author quotes some other *Greek* and *Latin* Passages, to confirm and illustrate his Emendation. Lastly, he observes that the Ancient Scholiasts read in all Probability *Homereum* in their Copies. These are their Words. *Reponit*, say they; *itidem scribit. Si ergo Achillem, de quo semel* HOMERUS *scripsit, velit scribere; talem debes scribere, qualem* HOMERUS *ostendit. Aut reponis, ad imitationem* HOMERI *describit.* These Words, says our Author, plainly allude to *scriptor* HOMEREUM: To which he adds, That the Scholiasts say nothing, that concerns the Word *Honoratum*. This ingenious Emendation will doubtless be very much approved by all those who are able to judge of this Sort of Critical Remarks.

ARTICLE

ARTICLE XL.

LIBANII Sophiſtæ Epiſtolarum adhuc non editarum Centuria Selecta, cum Verſione & Notis Jo. CHRISTOPH. WOLFII, Prof. P. Philoſ. Extraord. in Acad. Wittenberg. Appendicis loco ſuppletur ex MS. lacuna, que deprehenditur in Oratione Libanii in Necem Juliani Imp. dicta. Lipſiæ, apud Jo. Frider. Gleditſch & Filium. Anno MDCCXI.

That is,

A HUNDRED choice Letters of Libanius, *(never before publiſhed,) tranſlated into* Latin, *and illuſtrated with Notes by* JOHN CHRISTOPHER WOLFIUS, *Profeſſor of Philoſophy in the Univerſity of* Wittemberg, *&c.* Wittemberg. 1711. in 8vo. pagg. 310.

THIS Volume contains a Hundred Letters of *Libanius* never before publiſhed: They have been printed from the Manuſcripts of the *Bodleian* Library. M. *Wolfius* informs us, That he will put

out Two other Centuries of *Libanius*'s Letters, if this Firſt Collection be acceptable to the Publick. He gives us in his Preface a ſhort Account of the Perſons, to whom thoſe Leters were written. Theſe Epiſtles run upon common Subjects, and contain nothing that is very remarkable; but the Author writes in a polite and agreeable Style. The Editor has added ſeveral Notes, wherein he illuſtrates thoſe things that relate to Hiſtory and Antiquity, and clears the Senſe of his Author.

The late Baron *de Spanheim* had above a Thouſand and Twenty Letters of *Libanius* tranſcribed from a Manuſcript of *Iſaac Voſſius*. M. *Wolfius* tells us, That he has ſeen in the Library of M. *Fredcrick Roſtgaard*, above a Thouſand and Six Hundred Epiſtles of the ſame Author, collected by that Curious Gentleman in his Travels into the *Eaſt*, and into *France* and *Italy*.

ARTICLE

ARTICLE XLI.

THE LIVES and Characters of the moſt Eminent Writers of the SCOTS *NATION; with an Abſtract and Catalogue of their Works; their various Editions; and the Judgment of the Learned concerning them. By* GEORGE MACKENZIE, M. D. *Fellow of the Royal College of Phyſicians in* Edinburgh. Edinburgh: *Printed by* James Watſon *in* Craig's-Cloſe, *on the* North-*Side of the* Croſs. M DCC VIII, *and* M DCC XI. *Two Volumes in* Folio. *Vol.* I. *Pagg.* 488. *Vol.* II. *Pagg.* 618.

THO' that Part of *Great-Britain*, called *Scotland*, has produced a great Number of Men Eminent for their Learning; yet no Care was taken to make a Collection of their Lives, before Dr. *Mackenzie* went about ſuch a uſeful Work. The Lord Biſhop of *Carliſle* expreſſes his Amazement at it in the following Words. "To one that

" conſiders (*ſays* * *that Learned Prelate*) how ma-
" ny great Men of Letters, in all Faculties, the
" Kingdom of *Scotland* has produced, and what a
" Figure the Gentlemen of that Nation have fre-
" quently made in the Univerſities of *Italy*, *France*,
" and *Germany*; it muſt appear very ſtrange and
" unaccountable, that ſo few of theſe have been
" the particular Subjects of other Mens Pens; and
" that ſuch mighty Heroes in Learning, to whom
" the old *Romans* and *Athenians* would have erected
" Altars, ſhould want even the cheap Acknowledg-
" ment of a Paper Monument ".

Dr. *Mackenzie* has undertaken, out of Love for his Country, and for the Publick Good, to put out a large and complete Hiſtory of the moſt Learned Men of *Scotland* from the Year 500, to the Year 1700. *John Leſly*, Biſhop of *Roſs*, who died in the *Low-Countries* in 1596. is the laſt Author mentioned by him at the End of the Second Volume. The Author deſigns to go on with this Hiſtory, and to publiſh a Third Volume, that will contain many Curious Facts and valuable Obſervations. To give the Readers a juſt Notion of this Work, I muſt obſerve, That they will find in it a prodigious Number of Things, hardly to be expected in a Collection of this Nature. Our Author, not contented to give us the Hiſtory of the Lives of the *Scotch* Writers, an Abſtract and Catalogue of all their Works, an Account of their various Editions, and the Judgment of the Learned concerning them, has alſo thought fit to inſert a great many Digreſſions, and to treat occaſionally ſeveral Subjects, whereby this Work will be the more uſeful to the Readers. Whenever he finds an Author engaged in a Controverſy of any Moment, he gives a compendious Account of that Controverſy from its Riſe to the Time of that Author,

* *Scots* Hiſt. Chap. VI. pag. 252.

thor. Having obſerved, That *Thomas*, a *Ciſtercian* Monk, and Abbot of *Dundranan* in *Galloway*, was ſent to the Council of *Baſil* by the Clergy of *Scotland*, he takes Occaſion from thence to inſert an Hiſtorical Account of that Council. *Adam Blacater*, having cenſured *Livy* for his Digreſſion concerniug *Alexander* the Great, our Author gives us, in the Life of that *Scotch* Writer, an Account of the Faults, that are generally imputed to that Famous Hiſtorian by the Criticks of the former and latter Ages. Such is the Method of the Author.

To make the Readers fully ſenſible of the Uſefulneſs of this Work, I think it neceſſary to inform them, that the Author has inſerted in it the following Pieces, among others.

1. An Account of the Controverſy between the *Eaſtern* and *Weſtern* Churches about the Celebration of *Eaſter*.

2. A Diſcourſe ſhewing by what means Papacy roſe, to its preſent Greatneſs.

3. An Abſtract of *Claudianus Mamertus*'s Book concerning the Immateriality of the Soul, "by "which (*ſays our Author*) the Reader will find the "Arguments that were then made uſe of for de"fending the Materiality of the Soul, and *Mamertus*'s "Reaſonings againſt them, which are the very "ſame that have been made uſe of ſince by the Fa"mous M. *Deſcartes* in his *Meditations*".

4. The Hiſtory of the Controverſy concerning Images.

5. An Account of the *Arian* Controverſy.

6. An Account of the Diſpute relating to the immaculate Conception of the Bleſſed Virgin.

7. The Origin of anointing Kings, and how and when that Cuſtom was introduced into *Scotland*.

8. A ſhort Hiſtory of Church-Muſick.

9. An Account of the *Book of Sentences* written by the Famous *Peter Lombard*.

10. An Account of *Lully*, and his Opinions.

11. A Diſcourſe wherein our Author ſhews what Prejudice the Schoolmen have done to the Chriſtian Religion, by their extravagant Fondneſs for *Ariſtotle's* Philoſophy.

12. The Tranſactions of the Council of *Baſil*, as I have already obſerved.

13. An Account of the State of Geography before, and at the Time of St. *Virgil*, Biſhop of *Saltzburg*.

14. An Account of the Deſtruction of the Knights Templars.

15. An Account of *Wickliffe*, and his Opinions.

16. An Abridgment of the Hiſtory of *Scotland* to the Death of King *James* V. which ſhall be continued in the IIId Volume, till the Union of the Two Kingdoms.

17. The firſt Riſe of the Reformation among the Brethren of *Bohemia*.

18. The Proceedings of the Councils of *Conſtance*, againſt *John Huſs* and *Jerome* of *Prague*.

19. An

19. An Account of the Reformation in *Germany*, and other Countries.

20. The Proceedings of the Council of *Trent*.

21. The Hiſtory of the *Pragmatick Sanction*.

22. An Account of all the Ancient Cuſtoms among the *Romans*, and of their Government Civil and Military.

23. The firſt Riſe and Progreſs of the Civil Law; and alſo the firſt Occaſion of many particular Laws, and many other Incidents, the Knowledge whereof is abſolutely neceſſary to underſtand the *Roman* Hiſtorians, and the *Claſſick* Authors.

24. An Account of the *Jugurthine* War.

25. The Life of St. *George*, Patron of *England*.

26. An Account of the *Hebrew* Goſpel of St. *Matthew*, and of all the Goſpels forged by the Hereticks in the Primitive Times.

27. An Account of the Diſtinction between the Civil and Eccleſiaſtical Power, and the different Obligations we owe to them.

28. The various Opinions of the Learned concerning the Situation of the Terreſtrial Paradiſe.

29. A Geographical Deſcription of *Scotland*.

30. The Hiſtory of the Knights of St. *John* of *Jeruſalem*.

31. The Hiſtory of the Riſe and Progreſs of the Canon-Law.

32. The

32. The Hiſtory of the Inquiſition.

33. An Account of the Sibyls and their Oracles, with the Ceremonies uſed by the Heathens in conſulting them, *and the ſtrange Agitations of their Prieſts, ſo perfectly imitated by our New Sect of Enthuſiaſts, called* the Prophets.

34. An Account of *Pythagoras*, and his Diſcoveries in Geometry and Aſtronomy.

35. The Origin and Progreſs of Judicial Aſtrology, with an Account of the Famous *Apollonius Tyaneus*.

36. The various Methods of the Ancients and Moderns to meaſure the Earth.

37. Some Curious Obſervations concerning the Height of Mountains, and the Depth of the Sea.

38. An Account of the Lives of many Ancient Philoſophers and Poets, ſuch as *Virgil*, *Horace*, *Athenæus*, *Strabo*, *Plutarch*, *Palæphatus*, *Diogenes Laertius*, *Cicero*, *Pliny*, *Ariſtotle*, *Theophraſtus*, *Philo Judæus*, &c.

Theſe are ſome of the principal Digreſſions inſerted in this Work; to which I add, That the Reader will find in the Preface of the Second Volume a ſhort Hiſtory of the *Scots* College at *Paris*.

Dr. *Mackenzie* hopes "this Collection may be "of ſome Uſe to thoſe Gentlemen, whoſe Occaſi-"ons and Circumſtances cannot allow them to be "furniſhed with great Libraries, or Collections of "Books; ſince they will find (*in what he has al-"ready publiſhed*) an Abſtract or Abridgment of an "Hundred

" Hundred and Forty Three Volumes, and Seventy " Six Letters, written upon the moſt uſeful Parts " of Learning; beſides the Hiſtory of the Proceedings " and Deciſions of Forty Four Councils, upon the " moſt important Points of Theology.

What has been ſaid, is ſufficient to give a general Notion of the Nature of this Work. I ſhall, in the next Place, take Notice of ſome Paſſages contained in it.

1. The firſt Author who appears in this Collection, is the Famous *Pelagius*. 'Tis agreed on all Hands, that he was born in *Great Britain*; but many Learned Men are divided in their Opinions about the Place of his Birth. Some will have him to have been born in *Wales*, and others in *Scotland*. Our Author maintains, That he was a *Britiſh Scot*, and alledges Three Paſſages of St. *Jerome* to prove it. The Firſt is expreſſed in theſe Words: *Nec recordatur* (Pelagius) *ſtolidiſſimus & Scotorum pultibus prægravatus* *. Dr. *Mackenzie* gives us an Account of the Life of that Heretick, and of the Diſputes wherein he was engaged.

2. *Richard de Sancto Victore* † writ, among other Books, Two Treatiſes upon *Emanuel*, or a Commentary upon theſe Words of *Iſaiah*, *A Virgin ſhall conceive and bring forth a Son, and thou ſhalt call his Name Emanuel*; in which he proves againſt a *Jew*, that they ought to be underſtood of Jeſus Chriſt, and the Bleſſed Virgin. Dr. *Mackenzie* obſerves, that the chief Objections of that *Jew*, and the Anſwers to them, deſerve to be taken Notice of.

The

* Præf. in Lib. 1. Comment. in Hierem.

† *So called, becauſe he was made Abbot of St.* Victor *in* France.

The *Jew* objected againſt *Richard*, " that the literal Senſe of the Scripture is only to be regarded, " and that the Myſtical and Allegorical Senſe can " never make any ſolid Argument ". *Richard* replies, " that it was the Cuſtom of the (Ancient) *Jews*, to " give Allegorical and Myſtical Explications of the " Scripture ". Whereupon Dr. *Mackenzie* makes the following Obſervation: " It muſt be acknowledged, that to form a right Judgment of the Reaſonings of Jeſus Chriſt, and his Diſciples, in the New Teſtament, we muſt have Recourſe to the Practice of the *Jews* at that Time; and if it be proved, that this manner of Reaſoning, and applying to the *Meſſiah* certain Paſſages of Scripture, is agreeable to the Uſage of that Time, they cannot without great Injuſtice, be blamed; and this our Author (*Richard de Sancto Victore*) gives ſeveral and undeniable Inſtances of. And a late Learned Critick * has obſerved, That the *Jews* do renounce what was done by their Predeceſſors, when they object againſt the Diſciples of Jeſus Chriſt, that their Expoſitions are not purely Literal, but Allegorical, and that nothing can be concluded from an Allegory; for, if we conſult the Ancient Books of the *Jews*, eſpecially the *Chaldaic* Paraphraſes, and the *Medraſchim*, or Ancient Allegorical Commentaries, they have, in thoſe Works, attributed to the *Meſſiah* many Places of Scripture, which ſeem to have a quite different Senſe, if the Letter be only conſidered. 'Tis true, that that which is merely Allegorical cannot ſuffice, as a poſitive Proof for the Confirmation of a Religion; but when thoſe Allegories are founded on Tradition, they may be uſed and applied to Matters of Fact, which are already agreed upon " by

* F. Simon *Critical Hiſtory of the Text of the* New Teſtament. *Part* II. *Pag.* 36.

" by that Tradition: And in this manner, all the " Objections of the *Jews* may be anſwered, without " a particular Enumeration of thoſe Paſſages, which " they pretend to have been falſly applied to our " *Meſſiah* in the *New Teſtament*; for they cannot " abdicate that Principle, which is taken from their " own Doctors, and their Cuſtom, leſt they them- " ſelves ſhould renounce the Belief of a *Meſſiah*: The Readers may perceive from theſe Obſervations, and ſeveral others, that the Learned Author of theſe *Lives* deſigned to render his Work uſeful and entertaining by a great Variety of Judicious Remarks.

3. Dr. *Mackenzie* reckons St. *Virgil*, Biſhop of *Saltzburg* in the VIIIth Century, among the Learned Men born in *Scotland*. That Biſhop had a Diſpute with his Countryman *Boniface*, Archbiſhop of *Mentz*, about an ignorant Prieſt, who inſtead of baptizing *In Nomine Patris, & Filii, & Spiritus Sancti*, uſed to pronounce thoſe Words thus! *IN NOMINE PATRIA, ET FILIA, ET SPIRITUA SANCTA*. *Boniface* aſſerted, That Baptiſm under this Form of Words was invalid, and *Virgil* maintained the contrary. At laſt, this Diſpute occaſioned ſo great a Heat and Animoſity between thoſe Two Prelates, that it was brought before Pope *Zachary*, who decided it in *Virgil*'s Favour.

That Biſhop, who applied himſelf to the Study of the Mathematicks, affirmed in ſome Conferences with Learned Men, that a great Part of the Earth was not yet diſcovered; that it had a Spherical Form, and conſequently that every Nation had their Antipodes. This Doctrine, being contrary to the common Opinion of that Time, and ſeeming to oppoſe ſome Paſſages of the Holy Scripture, Biſhop *Virgil* was accuſed of Broaching a new Heretical Doctrine, and ſo violently perſecuted for it by the ſame *Boniface* Archbiſhop of *Mentz*, that he ran the Hazard of Loſing his Life upon that Account. The

Thing

Thing is ſo well known, that I need not enlarge upon it.

4. I ſhall only take Notice of two Paſſages relating to *John Scot* (*Joannes Scotus Erigena*). "This "Controverſy (*ſays Dr.* Mackenzie) concerning the "Manner of our Saviour's Preſence in the Euchariſt, "engaged our Author in Two other Controverſies, "that ſhould not have been ſo much as named a- "mongſt Chriſtians. The firſt was, Whether any "Part of the Euchariſt be evacuated, as our other "Food? *John Scot*, *Rabanus Maurus* Archbiſhop of "*Mentz*, and ſeveral others maintained it was; "for which cauſe they had the odious Name of "*Stercoraniſts* given them by *Erigenus*, *Guitmondus*, "*Algerus* and others, who maintained that the Bread "and Wine, after the Receiving of it, was not ſub- "ject to the ſame Laws and Contingencies with "our common Food; but was immediately annihila- "ted by the Divine Power.

"The other Controverſy was about the Manner, "in which the Virgin *Mary* brought forth Chriſt: "For *Paſchaſius* and others ſaid, that it was pre- "judicial to the Bleſſed Virgin's Perpetual Vir- "ginity, to think that ſhe had brought forth our "Saviour to the World in the ſame Manner as "other Women bring forth Children, *aperta ſci- "licet vulva*; but that he came into the World "*per vulvam clauſam*, as he came into the Place "where his Diſciples were met; thorow the Door, "and not thorow the Wall, yet without opening "the Door. Our Author, *Ratramus*, and others ſaid, "that this Opinion was very dangerous; for it plain- "ly followed from thence, that Chriſt was not truly "born, but iſſued from the Virgin, *quod non eſſet "natſci ſed erumpi*.

Theſe are ſome of the extravagant and ſcandalous Queſtions, that were formerly raiſed by ſeveral Clergymen. I have read in a Book of *Nicolas Vignier* †,

Vignier †, That "under the Pontificate of *Julius* II. there aroſe a new Hereſy and Diſpute "concerning the Place in which our Saviour was "conceived in the Body of the Virgin *Mary*. That "Controverſy (Vignier *goes on*) was occaſioned by a "*Ciſtercian* Monk, named *Ptolomeo di Lucca*, who "publickly maintained in a Sermon preached at "*Mantua*, that Jeſus Chriſt was formed of Three "Drops of Blood near the Heart of the Holy "Virgin.

Dr. *Mackenzie* obſerves, that *John Scot* advanced ſeveral Paradoxes; *viz.* "That the World was "created after Man had ſinned; That if Man and "Angels had not ſinned, God would have created "no Senſible and Material World. He aſſerts, that "our Saviour's Manhood was perfectly changed in- "to his Godhead, after his Reſurrection; That the "Malice and Puniſhments of the Infernal Spirits "ſhall ceaſe one Day, and come to a Period;—— "That the Damned ſhall enjoy all Natural Com- "forts; That all Creatures whatſoever ſhall be at "laſt transformed into the Human Nature; That "then our Bodies ſhall be turned into our Souls at "the Day of the Reſurrection; And laſtly, That all "things ſhall be converted into their Primogenial "Cauſes, and return into God; ſo that, as before "the World was created, there was no Being but "God, and the Cauſes of all things in God, ſo, af- "ter the End of the World, there will be no Being "but God, and the Cauſes of all things in him.

5. St. *Macarius*, a *Scotchman*, and Abbot of *Wurtzburg*, writ a Book to prove that the Soul is material. Whereupon Dr. *Mackenzie* makes the following Remarks. "The Fathers of the Church, who thought "that this Opinion was of a dangerous Conſequence, "have

† Nicolas Vignier, *Hiſtoire de l'Egliſe. Leyden*, 1601. Vol. 616. He quotes *Leander*.

" have been very diligent in cauſing all the Books " to be deſtroyed that were writ upon this Subject; " ſo that we have nothing but Fragments of ſome of " their Reaſonings in *Claudianus Mamertus*'s Books " of the Nature of the Soul againſt *Fauſtus*, and of " *Bertram*'s againſt *Macarius* ".

6. Mr. *Patrick Hamilton*, Abbot of *Ferm*, was burnt alive at St. *Andrews*, in the Year, 1527. for maintaining ſome Doctrines contrary to thoſe of the Church of *Rome*. That Gentleman was not much above Twenty-three Years old, when he fell a Sacrifice to the Fury of a Cruel and Begotted Clergy. Several Clergymen, appointed to examine his Opinions, gave their Cenſure under their Hand, and condemned them as Heretical. That Cenſure being delivered to the Archbiſhop, at a Solemn Meeting in the Cathedral Church, Sentence was pronounced againſt him, declaring him a Heretick, and giving him over to the Secular Power, to ſuffer the Puniſhment due to Hereticks.

" Whereupon, the ſame Day, he was condemned " by the Secular Judge, and, in the Afternoon, was " led to the place of Execution, which was appoint- " ed at the Gate of St. *Salvator*'s College. Being " come to the Place of Execution, he put off his " Gown, and gave it, with his Bonnet, Coat, and " other Apparel, to his Servant, telling him, that " was all that he had to give him, but the Exam- " ple of his Death, which he pray'd him to mind; " for though it ſeem'd bitter, it was an Enterance " to Everlaſting Reſt, which none could obtain, that " denied Chriſt before Men. Thereafter he was " tied to the Stake, about which was a great Quan- " tity of Coal and other combuſtible Matter. Then " fixing his Eyes towards Heaven, the Executioner " firing the Powder that was to kindle the Wood, " his Left Hand, and the ſide of his Face was a " little ſcorched therewith: But, it not having the " deſigned Effect, they ſent to the Caſtle for more " Powder.

" Powder. During which Time he was frequently " interrupted in his Devotions by the Spectators, " who were always calling to him to Convert, and " to ſay the *Salve Regina*: Yet amongſt them, none " was ſo troubleſome as Friar *Alexander Campbel*, " whom he often intreated to ceaſe from Moleſt- " ing him. But, when he found he could not pre- " vail, he ſaid to him: *Wicked Man, Thou knoweſt* " *that I am not an Heretick, and that it is the* " *Truth of God for which I ſuffer.* " *So much thou didſt confeſs to me in* N. B. " *private, and thereupon I appeal thee* " *to anſwer before the Judgment-Seat of Chriſt.* By this " Time the Powder was brought, and the Fire kind- " led. After which, with a loud Voice he was heard " to ſay, *How long, O Lord, ſhall Darkneſs oppreſs the* " *Realm! How long wilt thou ſuffer this Tyranny of* " *Men!* And then cloſed his Speech with theſe " Words. *Lord Jeſus receive my Spirit*". Can any one read this Paſſage without Indignation and Horror for Perſecution? See the Margin *.

The following Words are very remarkable. " All " our Proteſtant Hiſtorians ſay, that his Execution " was haſtened, when King *James* was in a Pil- " grimage to St. *Duthake* in *Roſs*: The Clergy being " afraid, that he might have put a Stop to the Sen- " tence, (if they had delayed it till his Return) " both upon the Account of his Relation to him, " and for the Perſonal Love that he bore him". That Gentleman was very much lamented *upon the Account of his being of an affable Temper, a Youth*

* *And* ——— *I ſaw under the Altar the Souls of them that were ſlain for the Word of God, and for the Teſtimony which they held. And they cried with a loud Voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our Blood on them that dwell on the Earth?* Rev. VI. 9, 10.

of great Candor, Ingenuity, and Learning, and taken away in the Prime of his Age by a moſt cruel Death, &c.

7. *Alexander Aleſſe* (*Aleſius*) having preached before the Synod of St. *Andrews* againſt the vicious Lives of the Clergy, and particularly againſt their Lewdneſs, was accuſed of Hereſy, and impriſoned Three Times. 'Tis highly probable he would have been burnt, had he not made his Eſcape, and fled to *London*. From *England* he went into *Germany*, and turned *Lutheran*, and was made Profeſſor of Divinity at *Leipſick*. *Aleſius* publiſhed ſeveral Books, and one, among others, againſt *Servetus*, in the Year 1554. I never ſaw that Book; and therefore I cannot tell whether he believed, that Hereticks ought to be put to Death, tho' he himſelf was in great Danger of loſing his Life in *Scotland*, upon an Accuſation of Hereſy.

Our Author takes Occaſion from that Book of *Aleſius*, to diſcourſe of *Michael Servetus*; and has inſerted a Paſſage of that Phyſician, whereby it appears, that he was the Firſt, who had a Notion of the Circulation of the Blood. Dr. *Mackenzie* took that Paſſage from Dr. *Woton*'s Reflexions upon Ancient and Modern Learning.

8. *James Laing*, Doctor of the *Sorbonne*, publiſhed Two Books, in 1581, and 1585. containing an Account of the Lives and Characters of many Reformers. Which gives our Author Occaſion to enlarge upon the Life of *Calvin*; and becauſe that Illuſtrious Reformer was engaged in a Quarrel with *Servetus*, that made a great Noiſe all over *Europe*, he thought it would not be improper to give an Account of it. Dr. *Mackenzie* writes with great Impartiality, as all ſincere Authors ought to do. He acknowledges, that *Calvin* was a Man of great Parts; but does not ſcruple to ſay, that he *was ſo much reſpected by the Magiſtracy and People of* Geneva,

neva, *that he was as abſolute a Maſter there, as the Pope was at* Rome. He adds, That *Calvin* cauſed *Servetus* to be impriſoned, and burnt alive; and blames him for it. He beſtows this juſt *Encomium* upon *Calvin*: "He had (*ſays he*) an Admirable and "Penetrating Wit, wrote elegantly, being a great "Maſter of the Languages, eſpecially the *Latin*, but "was an ill Preacher. His Learning was of a very "univerſal Extent; ſo that there were few Men in "his Age, that knew more than he did. In a Word, "in whatever Reſpect he be conſidered, he was "truly a great Man, and one that was indefatiga-"bly laborious, imploying all the Time that Na-"ture would allow him, in teaching, preaching, and "writing Multitudes of Books on the Sacred Scrip-"tures, and againſt the Church of *Rome*. In his "Life and Temper, he was a Man of great Sobrie-"ty, Temperance, and Chaſtity". There is nothing in this Encomium, but what perfectly agrees with my Notions of *Calvin*. Dr. *Mackenzie* goes on thus: "But withal, he is much blamed for his be-"ing too hot in his Zeal againſt thoſe, who differ-"ed from him in his Opinions —— An Inſtance of "his too fiery Zeal he gave, in the burning of *Ser-"vetus*, and in his Book about putting Hereticks to "Death: As likewiſe in the hard Names he gave "to thoſe that were not of his Perſuaſion. Thus "ſpeaking of *Servetus*, he calls him *a moſt proud "Spaniſh Knave*; and, in his Epiſtle Dedicatory to "Prince *Radziville*, prefixed to his Commentary up-"on *the Acts of the Apoſtles*, he gives ſuch Names "and Epithets to the *Socinians* in *Poland*, and to "the Fathers of the Council of *Trent*, that "none who have a Chriſtian Temper, can allow "of".

Our Author gives us a ſhort Account of *Servetus*'s Life, wherein I find ſeveral Miſtakes: Thoſe Miſtakes are not to be imputed to him, but to the Authors whom he follows. Speaking of that famous Heretick, he ſays, "This Gentleman underſtood

" the *Latin*, *Greek*, *Hebrew*, and *Arabick* * Lan-
" guages; and, as we have obſerved before of him,
" in the Life of *Alexander Aleſius*, had he confined
" himſelf to his own Profeſſion, the World in all
" Probability had been much obliged to him *". Dr. *Mackenzie* has had in his Hands the firſt Book of *Servetus*, entitled, *De Trinitatis Erroribus*, and Printed in the Year 1531. I muſt acquaint the curious Readers, that they will find an Extract of that Book in the Second Volume † of theſe Lives: That Extract was made by the Doctor himſelf.

9. He reckons the Learned *Adrian Turnebus* among his Countrymen, becauſe he was the Son of a *Scotch* Gentleman, who married a *French* Woman in *Normandy*. He adds, That the true Name of *Turnebus* was *Turnbull*, and that it was changed into the *French* Name *Tournebeuf*.

10. It appears from theſe Lives, that the *Scots* have been in all Ages great Travellers. When Dr. *Mackenzie* gives us an Account of the Birth and Education of the Learned Men of his Country, he generally adds that they went over into *France*, or into *Germany*, and *Italy*, *&c.* The *Scots* were highly eſteemed in Foreign Countries, and raiſed to the moſt conſiderable Eccleſiaſtical Dignities.

---

* *I don't believe he underſtood the* Arabick *Language. I ſhall hereafter have Occaſion, to enquire into the Truth of it.*

† Pag. 462. & ſeq.

ARTICLE

ARTICLE XLII.

C. W. *OBJECTIONES contra novam definitionem Motus in Diario Eruditorum Parisiensi* †.

VIR quidam doctus Massiliæ degens in Diario Gallico mense Majo anni præsentis novam proposuit definitionem motus, cum ab aliis hactenus datæ ipsi non sufficiant, atque Philosophos ad ejus examen invitavit, responsiones ad objectiones spondens. Quare Viro Cl. non displiciturum confido, si quas contra eam difficultates proposuero. Definitio hæc est: *Motus est actio corporis aut impressio in corpore recepta, qua vel alteri corpori reali aut supposito propinquare, vel ab eodem elongari potest.* Per genus motum a quiete distingui arbitratur: differentiam specificam talem dare intendit, ut definitio habeat locum, etiam si unicum corpus in spatio prorsus vacuo motum existere demus. Generis loco ponit *actionem corporis aut impressionem in corpore receptam.*

Sed 1 nulla concipitur actio corporis sine motu aut sine eo, quod est reale in motu, conatu nempe seu nisu quo materia instruitur. Det enim Vir Cl. actionis cujuscunque corporeæ definitionem, facile animadvertet, notas ad actionem unam ab altera ejusdem præsertim corporis distinguendam non aliunde quam a motu & ejus requisitis desumi posse.

† *This Piece is taken from the* Acta Eruditorum.

2. Multo magis notio impreſſionis motum involvit. Neque enim fieri concipitur niſi per impactum corporis A in corpus B. Aſt A in B impingere non concipitur, niſi quatenus movetur.

3. Nulla impreſſio concipi poteſt ſine aliquo, quod imprimitur. Quid igitur A, dum impingit in B, ipſi imprimere dicetur? Nonne motum? Patet ergo denuo, genus definitionis definitum involvere.

Neque 4 tam impreſſio, quam id, quod imprimitur, recipitur,

Et 5 motus non niſi improprie imprimi dicitur, notioni confuſæ ab imaginatione ſuppeditatæ convenienter. Unde nolim, definitionem motus philoſophicam ingredi voces improprias.

Accedit 6 quod receptio impreſſionis, quam Vir doctus generis loco ponit, controverſiam de communicatione motus implicet, quam ex definitione motus excludendam eſſe non diffitebitur.

Fallitur 7 Vir Cl. dum ſibi perſuadet, genus in definitione poſitum motum a quiete diſtinguere. Non jam urgeo, id quod reale eſt in motu, niſum nempe corporis, non minus in quieſcente quam in moto deprehendi; ſed definitionem ad corpus aliquod quieſcens applico. Ponamus e. g. globum plumbeum ex filo ſuſpenſum, quo retinetur, ne deſcendat. Dum ita quieſcit, continuo verſus centrum terræ nititur adeoque agit, cumque niſus ille ab impulſu ætheris globum perlabentis pendeat, hujus continuo impreſſiones (ut cum Viro docto loquar) recipit. Et hac actione, vel recepta ætheris impreſſione centro telluris propinquare & a manu tenentis recedere poteſt: Acceſſus enim ad centrum terræ & receſſus a manu tenentis eſt effectus illa actione producendus. Unde ſi filum, quod renititur, diſſecatur; globus actu deſcendit.

Filo

Filo autem dissecto, nil globo accedit, quod non ante inerat; sed impedimentum saltem removetur, quod obstat, quo minus potentia ad actum traducatur.

Denique 8 cum definitio motus desideretur non tam ad corpora mota a quiescentibus in vita communi distinguenda, quam ut inter principia Philosophiæ naturalis referatur, ex quibus alia deducantur; id maxime desidero, quod naturam motus non satis explicet, nec id, quod est reale in motu, a phænomeno distinguat: quod discrimen jam exponere animus non est.

ARTICLE XLIII.

HALL.

THE following Tables of Sines and Tangents are lately come out.

Tabulæ Sinuum atque Tangentium tam naturalium quam artificialium, una cum Logarithmis numerorum vulgarium ab 1. *usque ad* 10000. *numeris quadratis ac cubicis ab* 1. *usque ad* 1000. *Edidit, præfatus est, & regulam universalem solvendi omnia triangula, tam plana quam Sphærica, præmisit Christianus Wolfius, in Acad. Frider. Mathem. P. P. & Societatum Regiarum, Britannicæ atque Borussicæ, Sodalis. Halæ Magdeburgicæ* 1711. *in* 8vo.

LONDON.

THE following Book is lately come into *England.*

Decreta Romana & Asiatica pro Judæis ad cultum divinum per Asiæ minoris urbes secure obeundum, ab Josepho collecta in Libro XIV. *Archæologiæ, sed male interversa & expuncta, in publicam lucem utilitatemque restituta. Accedunt Suidæ aliquot loca in literis* ΑΒΓΔ *ab vitiis purgata ex MSS. Codicibus Academiæ Lugduno-Batavæ ab Jacobo Gronovio. Lugduni Batavorum, ex Officina Luchtmanniana.* MDCCXII. *In* 8vo. *Pagg.* 118.

M. *Gronovius* undertakes to restore a considerable Omission to be found in all the Printed Copies of *Josephus*, in the XVIIth Chapter of the XIVth Book of his *Antiquities of the* Jews, where several Decrees, made by the *Romans*, and the Cities of *Asia*, in favour of that People, have been left out. The *Jews* are allowed by those Decrees to have a free Exercise of their Religion in the Cities of *Asia Minor*, without any Disturbance. This Fragment, published by M. *Gronovius*, contains several Decrees of the Senate of *Rome*, and of the *Delians*, *Pergamenians*, *Halicarnassians*, *Sardians*, and *Ephesians*, to which the Editor has added several Notes.

Isaac Vossius complained many Years ago, That there was a great Omission in the Chapter of *Josephus* above-mentioned; as it appears from the Words of that Learned Man, in his Treatise *de Sibyllinis Oraculis*, Chap. VIII. " Judæos autem (*says* " *he*) magno istoc tempore numero habitasse in ple- " risque fere Asiæ urbibus, patet ex beneficiis a po- " pulo

" pulo Romano collatis, quorum exempla ex Joſe-
" pho alias dabimus. Neſcio enim qua ratione fa-
" ctum ſit, ut pleraque illa decreta abſint ab editis
" Joſephi Exemplaribus, cum & in ſcriptis libris
" & in verſione exſtent antiqua, licet admodum
" mutila *.

That Fragment will be of no ſmall Uſe upon ſeveral Accounts.

This Book contains alſo ſeveral Emendations upon *Suidas*, from a Manuſcript in the Publick Library of *Leyden*. I have already ſaid in one of my foregoing Papers, that M. *Gronovius* criticizes the Edition of that Author publiſh'd by Dr. *Kuſter*, and that the latter is preparing an Anſwer. It will be entituled, *Editio Suidæ Cantabrigienſis, contra cavillationes Zoïli Lugdunenſis.*

* *See alſo* Iſaac Voſſius *in his Obſervations upon* Catullus, *pag.* 313, 314.

to lay down their Reaſon, when they take up their Faith. Our Author adds, That we are highly concerned in Matters of Religion, " for the Truth of which we can " appeal no whi her ſo ſafely, as to the Genuine Holy " Scriptures, and uncorrupted Antiquity. And yet " both of theſe, in the ſeveral *Popiſh* Editions, are ſo " ſtuffed with Variations, Contradictions, Forgeries, " *&c.* that it is impoſſible to come at the Truth by " them ".

" Certainly (*continues the Author*) nothing has ſo " much contributed to the Diſreſpect of the Chriſti- " an Religion in general, as proſtituting it to vile " ſecular Purpoſes; which having once gained Foot- " ing in the Church, made way for many Superſtiti- " ons to creep into her Worſhip. Theſe were at- " tended with many and dangerous Conſequences; " for when the Friends of the Pontificate had by a " vaſt Train of forged *Decretal Epiſtles, Sham-Coun-* " *cils*, and baſe *Corruptions* of the Holy Scripture, " and the moſt early Writers, ſecured, and (as they " thought) lodged the Supremacy in the Biſhop of " *Rome*, they caſt about how to inveſt him with " Temporal Power. This they were not long in do- " ing; for when they had in Matters of Truth and " Divine Worſhip, perſuaded, or rather awed, all " within their Power into their Opinion, they had " nothing to do but to triumph over that Part of " Mankind, whoſe Reaſon they had crippled and " enſlaved ".

Mr. *Howel* has made a vaſt Collection of the Forgeries and Encroachments of the Court of *Rome*, and carries his Enquiries to the End of the Council of *Trent*. He ſhews how the Holy Scripture and Antiquity have been corrupted by the *Romiſh* Clergy; how New Doctrines and Superſtitious Practices have been introduced at ſeveral times; and how the Clergy left nothing unattempted to ſupport falſe Opinions, and the pretended Infallibility of the Church. I cannot give a particular Extract of a Book of this Na-

Nature, and therefore I ſhall only confine my ſelf to ſome few Paſſages.

1. The Author begins with this remarkable Obſervation. "It would be difficult to reſolve, whether the Church of Chriſt hath ſuffered more by the Barbarity of Heathens, or by the unfaithful Editions of the Councils". He adds, that "the Ignorance of the Ancient Monks did not contribute more to the Darkneſs of thoſe Times, than the ſtudied Corruptions and vile Contaminations of the beſt Authors have in later Days".

2. Mr. *Howel* makes the following Remark upon the pretended Reluctancy of thoſe, who were promoted to the See of *Rome*. "It is worth obſerving, (*ſays he*) that all, or moſt of the Popes were choſen with much Reluctancy, according to *Anaſtaſius*: And though many of them have been known to wade through Blood and Bribery to this deſirable Poſt in the Church; yet they ſeemingly ſubmitted to a Sort of Holy Rape from the People upon their Elections".

3. Our Author obſerves, That in the Year 1073. ſeveral Synods met in *Italy* about the Married Clergy: They declared their Marriage to be a Concubinage; and Pope *Gregory* the VII. ſent his Decree to the Council of *Erford* in *Thuringia*, importing, that all Clergymen ſhould part with their Wives. *Lambertus Schaffnaburgenſis* (Chron. pag. 506.) informs us, that when that Decree was publiſh'd, the Clergy exclaimed againſt it in very Emphatical Words. "The whole Clergy (*ſays that Hiſtorian*) ſtrenuouſly oppoſed this Decree, calling *Gregory* the VII. downright Heretick and Madman, who had forgotten the Words of the Apoſtle, *He that cannot contain himſelf, let him marry; for it is better to marry than to burn*; who by a violent Exaction demanded from Men cloathed with Fleſh and Blood to live the Life of Angels. And yet whilſt

"he

" he thus pretended to deny Nature her lawful Li-
" berty, encouraged Fornication and Uncleanneſs.
" But if he perſiſted in the Proſecution of this Sen-
" tence, they were reſolved to quit the Prieſthood,
" rather than diſſolve their Marriage; and then he
" might ſee what Angels he could get to govern the
" Church. "

4. Mr. *Howel* gives us the following Account of the Origin and Progreſs of *School-Divinity*. " In this " Age (*the* XIIIth *Century*) *School-Divinity*, which " before had but barely been introduced, gained firm " Footing. In the more early Ages of the Church, " the Apoſtles, and thoſe Holy Apoſtolick Men their " Succeſſors, delivered that pure and genuine Do-" ctrine, which they had received from our Bleſſed " Lord, in a Method plain and eaſy, and accom-" modated to the meaneſt Capacity; avoiding thoſe " Perplexities which attend litigious Diſputes, ex-" cept when Neceſſity required a more minute way " of arguing in Defenſe of the Faith againſt the " *Gentiles* and Hereticks. In the inſtructing of their " Catechumens, or Novices in Chriſtianity, they uſed " a ſhort Form of Profeſſion of their Faith, contain-" ing the Heads of Evangelical Learning; which " they more at large explained in their Sermons. Of " this Sort were thoſe admirable Catechetical Le-" ctures of St. *Cyril* of *Jeruſalem*, and St. *Gregory* " *Nyſſen*, together with the proper Homilies, which " contained an Expoſition of ſome Part of the *Old* " and *New Teſtament*, or ſome Practical Moral Do-" ctrine. But when this Primitive Eccleſiaſtical Pu-" rity and Simplicity grew into diſuſe, they ſet up " a more ſublime and ſubtle Way of Reaſoning, " which was chiefly taken from *Dionyſius* the Sham-" *Areopagite*, in the latter Part of the Fourth Centu-" ry. But it is moſt certain, That about the Mid-" dle of the Eighth Century, *John Damaſcene* the " *Syrian* was the firſt that gained *School-Divinity* that " Pre-eminence, which it for many Ages maintain-" ed in the *Greek*, and afterwards in the *Latin*

" Church.

" Church. It was he that brought Theology to that " nice and accurate Method, diſtributing his Notions " under proper Heads, as appears in his four Books, " *De Fide Orthodoxa.* In the firſt of which he treats " of the Unity and Trinity of the Godhead, with " its Nature and Properties. In the ſecond, of the " Creation, and the ſeveral Kinds of Creatures. In " the Third, of the Incarnation of the Word, and " the Perſonal Union of both Natures; of the Life, " Death, and Deſcent of Chriſt into Hell. In the " fourth, of the Reſurrection and Aſcenſion of " Chriſt; of Faith and the Sacraments; of Relicks " and Images; of the Law of God, Sabbath, Cir- " cumciſion, and Antichriſt, and of the Reſurrecti- " on of the Fleſh. Several of which are tender " Points: And tho' he, and other School-Divines " ſince, have ſpun their Notions of them very fine, " they are rather amuſing than inſtructing: And to " acquire Applauſe to themſelves, they have too of- " ten rendered that difficult and obſcure, which in " itſelf is plain and eaſy. Beſides, the enquiring " into and defining the Nature of Myſteries, borders " ſo very near upon profaning them, that it is very " much to be feared, the Looſeneſs of the latter " Ages is in a great Meaſure owing to their buſy " Curioſity; or, I fear I have too much Cauſe to " ſay, their Vanity in ſhewing their own Abilities. " But how fond ſoever the *Greek* Church was of " theſe Notions, it's certain, that in the *Latin* Church " they were not entertained for near 400 Years af- " ter; *Lancfranc*, Archbiſhop of *Canterbury*, being " ſaid by ſome to have been a great Encourager of " School-Divinity, tho' this ſcarce appears by his " Works. *Peter Abailard*, in the Beginning of the " Twelfth Century, and *Peter Lombard* about the " Middle carry it on in the ſame Steps *Damaſcene* " had begun; ſo that by this Time Theology had " put on quite another Aſpect, her Arguments re- " ſtrained into a Philoſophical Method, and the " Thread of Reaſoning drawn ſo fine, that it was as " unintelligible as it was inviſible. *Peter Lombard*

" is

" is followed by a vaſt Train, *viz. Alexander Hales,* " *Thomas Aquinas, Albertus Magnus,* &c. who having " quitted the more plain and pure Doctrine of the " Ancients betake themſelves wholly to School-Divi- " nity, and the *Ariſtotelian* Philoſophy; and that " not from the *Greek* Originals, but from the im- " perfect Tranſlations of the *Arabians*; being gene- " rally taken from Verſions ill done, and worſe un- " derſtood. However, by this they made their Way; " and Primitive Divinity was ſo far laid aſide, that " inſtead of the Authority of St. *Paul, Ariſtotle* keeps " the Chair, and is become the ſole Moderator in " all Theological Diſputes. A melancholly Face of " Things! But for what end this School-Divinity " was ſtarted, and how it has anſwered the eſtabliſh- " ment of the Papal Majeſty, the Reader may ob- " ſerve from *Damaſcene* the Founder, (who was the " great Champion of Image-Worſhip, *A. D.* 730.) " and the reſt of the Schoolmen, all or moſt of " which were eminent in their Times for maintain- " ing and defending the Encroachments and Uſurpa- " tions of the Court and Biſhop of *Rome*, in Tem- " porals as well as Eccleſiaſticks ".

5. Mr. *Howel* obſerves that one *Evrard* a Knight, in the XIIIth Century, was the firſt Man burnt for Hereſy. " This Century *(ſays he)* begins with the " Council of *Paris*, A. D. 1201. in which one *Ev-* " *rard*, a Knight, whom *Henry* Count of *Nevers* had " made Preſident of his Eſtate, was accuſed of the " *Bulgarian* Hereſy. He was a Man of great Abili- " ty in State-Affairs, but an Oppreſſor of thoſe un- " der him, ſay the Editors, *T.* 1. *p.* 24. *Par.* 1. (So " eaſy is it to take an Occaſion of quarrelling with " thoſe we hate!) However, he is ſummoned to " appear before the Pope's Legate in Council, where " he is condemned of Hereſy, and ſentenced to the " Flames, to expiate his Crime; being firſt delive- " red to his Maſter, Count *Henry*, to make up his " Accounts, and afterwards to the Executioner at " *Nevers*, where he accordingly ſuffered. Here

" was

" was the beginning of Propagation by *Fire and* " *Fagot* ".

6. Our Author exclaims againſt the Court of *Rome*, and the *Romiſh* Clergy in the following Words. " What Extravagancies will not Men commit, when " they give themſelves up to ungovernable Ambi- " tion and ſordid Avarice? What Seas of Blood, " and immenſe Treaſures, have been expended in " the ſupport of this wild Notion of Supremacy? " How many crowned Heads have bled under their " execrable Reſentment; and what vile and un- " juſtifiable Actions have been committed by their " Partiſans, to maintain this ill-gotten Sovereign- " ty? That MEEKNESS, which our Bleſſed " Lord and his Diſciples taught and practiſed, and " commanded all, eſpecially the Paſtors of his " Flock, to imitate, is by them turned into ex- " treme Cruelty; their very Prieſts, whoſe Office " is to feed the Souls of God's People, turned in- " to Ruffians and Aſſaſſines; and it has, more " than once, been thought meritorious to take off a " King that ſtood in their way ".

7. Mr. *Howel* calls the Office of the *Holy Inquiſition, the Scandal and Scourge of the Chriſtian Religion, the Rack of Conſciences, and Shop of Cruelty and Butchery.* He quotes a remarkable Paſſage of *Ludovicus a Paramo*, which I have read in that Author. " *Ludovicus a Paramo* (ſays Mr. *Howel*) " who was an Inquiſitor, in his Book *de Orig. Officii* " *S. Inquiſit. l.* 1. *tit.* 2. *c.* 1. moſt ridiculouſly lays " the Foundation of it in Paradiſe, making God " the firſt Inquiſitor, and our firſt Parents by their " Fall guilty of Hereſy: And leſt this pretty " Story ſhould want Embelliſhment, he tells us, " That after the great Inquiſitor had condemned " them in a formal Manner, he enjoyned them a " Penance, which they performed, wearing Lea- " thern Garments; in Imitation of which, the

" *Benedictins* * afterwards wore the *Sanbenito*. He " might much more properly have made *Adam* the " Author of open-knee'd Breeches ".

It appears from this Book, that the Christian Church has been very unhappy under the Government of the Clergy, from the beginning of the Pontificate to the end of the Council of *Trent*.

I SHALL occasionally insert some modern Falsifications of the Holy Scripture. I have extracted them from the *New Testament* † printed in *French* at *Bourdeaux* in the Year 1686. When the Persecution of the *Protestants* was in its Height. 'Tis a remarkable Piece of Imposture; and I wish it may be known to those Readers, who never heard of it.

That New Testament came out with this Title: *Le Nouveau Testament de Notre Seigneur Jesus Christ, traduit de Latin en François par les Theologiens de Louvain. A Bourdeaux chez Elie Routier* 1686. *Avec Approbation & Permission in* 8vo.

The Approbation of the Doctors of *Bourdeaux* is dated *February* 11. 1661. from whence I infer that this Translation (made by the *Louvain* Divines) was then Printed the first Time at *Bourdeaux*, but without any Falsification. The License of the Archbishop of *Bourdeaux* bears date *July* 17. 1686. It imports that this New Testament has been *revised*

* *If I am not mistaken, it should be*: In Imitation of which, the Heretick, condemned by the Inquisitors, wear the *Sanbenito*. *This Book of* Ludovicus a Paramo *was printed at* Madrid *in* 1698.

† That New Testament is very scarce.

vised and exactly corrected. Several Paſſages of the *New Teſtament* have been horribly falſified in that Edition. Here follow ſome Inſtances of it.

Luke II. 41. Inſtead of theſe Words, *Now his Parents went to* Jeruſalem *every Year*, there is in that New Teſtament, *And his Parents went every Year IN PILGRIMAGE to* Jeruſalem: (Et ſes pere & mere alloient tous les ans *en peletinage a* Jeruſalem.)

Acts XIII. 2. *As they miniſtred to the Lord*, &c. New Teſtament of *Bourdeaux. As they WERE OFFERING UP to the Lord THE SACRIFICE OF THE MASS*, &c. (Or comme ils *offroient* au Seigneur LE SACRIFICE DE LA MESSE.)

1 Cor. III. 15. *But he himſelf ſhall be ſaved; yet ſo, as by Fire.* N. T. of *Bourdeaux. But he himſelf ſhall be ſaved; yet ſo, as by the Fire OF PURGATORY.* (Mais il ſera ſauvé quant a lui, ainſi toutefois comme par le feu *DU PURGATOIRE.*)

1 Cor. VII. 10. *And unto the married I command.* N. T. of *Bourdeaux. But as for thoſe, who are united by THE SACRAMENT OF MARRIAGE, I command them.* (Mais à ceux qui ſont conjoints par *le Sacrement de* mariage, je leur commande, &c.)

1 Cor. X. 21. *Ye cannot be Partakers of the Lord's Table, and of the Table of Devils.* N. T. of *Bourdeaux. You cannot be Partakers of WHAT IS SACRIFICED UPON the Lord's Table, and of WHAT IS SACRIFICED UPON the Table of the Devils.* (Vous ne pouvez pas être participans de *ce qui eſt ſacrifié ſur* la table du Seigneur, & de *ce qui eſt ſacrifié ſur* la table des Diables.)

1 Cor. XI. 26. *For as often as ye eat this Bread*, &c. N. T. of *Bourdeaux*. *For as often as ye eat this LIVING Bread*, &c. (Car toutes les fois que vous mangerez ce pain *vivant*, &c.)

V. 28. *But let a Man examine himſelf, and ſo let him eat of that Bread.* N. T. of *Bourdeaux*. *But let a Man examine himſelf, and ſo eat of that LIVING Bread.* (Or que l'homme ſ'éprouve ſoy-méme, & ainſi qu'il mange de ce pain VIF.)

2 Cor. VI. 14. *Be ye not unequally yoked together with Unbelievers.* N. T. of *Bourdeaux*, *Be not united with Unbelievers BY THE SACRAMENT OF MARRIAGE.* (Ne vous joignez point *par Sacrement de marriage* avec les infidelles.) *See alſo* 1 Tim. IV. 3.

1 Tim. IV. 1. *Now the Spirit ſpeaketh expreſly, that in the latter Times ſome ſhall depart from the Faith.* N. T. of *Bourdeaux*. *Now the Spirit plainly ſays, that in the latter Times ſome ſhall depart from the ROMAN Faith.* (Or l'Eſprit dit clairement, qu'és derniers temps quelques uns ſe ſepareront de la foy *Romaine.)*

THESE Falſifications bring into my Thoughts a Paſſage of *Beza*, which deſerves to be inſerted here. That Illuſtrious Reformer tells * us, That *Monluc*, Biſhop of *Valence*, complained in the Conference held at St. *Germain* in the Year 1561. that the Doctors of the *Sorbonne* had approved a Book written in Verſe by *Arthus Deſiré*, tho' he had falſified the Second Commandment, as it appears from the following Lines.

Tailler

* *Hiſtory of the Reformed Churches of* France. Vol. I. Lib. IV. pag. 693, 694. *Antwerp* 1580.

Tailler tu te feras image
De quelque choſe que ce ſoit.
Si honneur lui fais & hommage,
Ton Dieu grand plaiſir en reçoit.

ARTICLE XLV.

MONTPELLIER.

MR. *Matte* has made an Experiment of an extraordinary Congelation. He ſhews that two Drams of Oil of *Tartar per deliquium* being put into a Glaſs, and mixed with the ſame Quantity of the Liquor of Armoniac Salt, do quickly coagulate, inſomuch that one may make a Ball of the whole Matter of ſuch a Conſiſtence, that will run upon a Table; and yet neither of thoſe Liquors receives any other Alteration, but that of loſing its Fluidity.

AMIENS.

THE late Mr. *Thiers* *, Curate of *Vibraye*, who was a great Enemy to ſuperſtitious Practices, and another Author †, undertook ſome Years ago

* Mr. *Thiers*'s Diſſertation was ſuppreſs'd by a Decree of the Council of State in 1699.

† The Letter, written by that Anonymous Author, was condemned in 1697.

ago to prove that the Body of St. *Firmin*, the Third Biſhop of that City, was not in the Cathedral Church. There is every Year, on the Feſtival of that Saint, a ſolemn Proceſſion, in which his Shrine is carried by the Chaplains, and expoſed to the Veneration of the People. A Tradition of a Thouſand Years, and above, is alledged for the Proof of thoſe Relicks. The Chapter being reſolved to maintain their Pretenſion, have engaged one of their Brethren (Dr. *de Leſtocq*,) to write a Diſſertation againſt the Two Authors above-mentioned.

Diſſertation ſur la Tranſlation du Corps de S. Firmin le Confeſſeur, troiſiéme Evêque d' Amiens, où l' on fait voir qu'il eſt dans l'Egliſe Cathedrale d' Amiens, contre ce qu'en ont écrit l'Auteur de la Lettre à un Curieux, & feu M. Thiers. On prouve auſſi que le Corps de S. Firmin le Martyr, premier Evêque d' Amiens, eſt dans la même Egliſe, & non pas dans celle de l'Abbaye de Saint Denys en France. Amiens 1711. *in* 12*mo.*

PARIS.

M. *BULTEAU* has left behind him a large Library, conſiſting of choice and valuable Books, that are to be ſold. That Library contains, among other Books, a complete Set of all the curious Pieces relating to the particular Hiſtory of the ſeveral Countries of *Europe*, and other Parts of the World. M. *Bulteau* was a great Lover of Learning: He died at Eighty-Three Years of Age. The Catalogue is drawn up very methodically.

Bibliotheca Bultelliana, ſeu Catalogus Librorum Bibliothecæ V. Cl. D. Caroli Bulteau, Regi à Conſiliis

&

& Secretariorum Regiorum Decani: Digeſtus & deſcriptus à Gabriele Martin, Bibliopola Pariſienſi; cum Indice Authorum Alphabetico. 1711. Two Volumes in 12mo. Pagg. 1031.

Three Letters have been lately publiſhed concerning the *Therapeutæ* mentioned by *Philo*.

Lettres pour & contre ſur la fameuſe queſtion, ſi les Solitaires appellez Therapeutes, dont a parlé Philon Juif, étoient Chrétiens. Paris 1712. *in* 12mo. *Pagg.* 381.

The firſt Letter is written to Father *de Montfaucon*, and contains ſeveral ſtrong Objections concerning the Religion of the *Therapeutæ*. The ſecond is an Anſwer of Father *Montfaucon*; and the Third, a Reply of the Author of the firſt Letter. This Subject is treated learnedly on both Sides, and the Book is worth Reading.

ARTICLE XLVI.

AN HISTORICAL ACCOUNT, never before publiſh'd, of the Life and Trial of MICHAEL SERVETUS. *In ſeveral Letters to* * * * *. *By the Author of theſe* Memoirs.

* Letter V.

SIR,

I Have already informed you, that the Magiſtrates of *Geneva* ordered *Calvin* to extract ſeveral Propoſitions out of *Servetus*'s Book, entituled *Chriſtianiſmi Reſtitutio.* Purſuant to that Order *Calvin* went immediately about it, and reduced thoſe Propoſitions to XXXVIII Articles. The Title prefixed to them runs thus. " Sententiæ, vel Propoſitiones, excerptæ " ex Libris Michaelis Serveti, quas Miniſtri Eccleſiæ " Genevenſis partim impias, & in Deum blaſphe- " mas; partim profanis erroribus & deliriis refertas " eſſe aſſerunt; omnes vero a Verbo Dei & Ortho- " doxæ Eccleſiæ conſenſu prorſus alienas ".

Thoſe Propoſitions have been printed among *Calvin*'s Theological Tracts; and therefore, Sir, I need not give you an Account of them. I ſhall only obſerve

* *The Fourth Letter may be ſeen above,* Art. XXXVI.

ſerve that *Calvin* might have left out ſome, that are far from being ſo heretical as others.

Servetus anſwered thoſe Articles; and his Anſwer may be ſeen likewiſe among the Tracts above-mentioned. It begins thus. " Eam ſibi jam authoritatem arrogat Calvinus, ut inſtar Magiſtrorum Sorbonicorum Articulos ſcribat, & quidem pro ſua libidine damnet, nullam penitus ex Sacris adducens rationem. Mentem meam ipſe aut plane non intelligit, aut callide alio detorquet. Unde cogor ſcopum meum totum hic paucis proponere, ac pro me rationes adducere, antequam ſingulis ejus Articulis reſpondeam.

" Scopus meus totus fuit quod nomen hoc *Filius* in ſacris literis proprie tribuatur homini filio, idque ſemper, ſicut eidem proprie ſemper tribuitur nomen *Jeſus*, & nomen *Chriſtus*. Ad hujus probationem adduxi omnes Scripturæ locos, in quibus ponitur ea vox *Filius*, quæ ſemper ſumitur pro homine filio. Nullum dico in Evangeliis poſſe inveniri locum, in quo ponatur ea vox *Filius*, quæ non accipiatur pro homine filio. Si igitur Scriptura ita ſemper accipit, ita & nos ſemper accipere oportet.

" Secundam Perſonam in Deitate dixi olim dictam Perſonam, eo quod eſſet Perſonalis Repræſentatio hominis Jeſu Chriſti, hypoſtatice jam olim in Deo ſubſiſtentis, ac in ipſa Deitate viſibiliter relucentis. Quia vero hæc Perſonæ ratio eſt Calvino incognita, & quia inde res fere tota pender, locos hic ex antiquis Eccleſiæ Doctoribus adducam ".

Here *Servetus* quotes ſeveral Paſſages out of *Tertullian*, St. *Irenæus*, and the *Recognitions* falſly aſcribed to St. *Clement*; and then adds:

" Jam ad ſingulos Calvini Articulos reſpondere ſupereſt.

" In ipſo cum primis titulo mirari ſubit hominis " impudentiam, qui ſe Orthodoxum prædicet, cum " ſit Simonis Magi diſcipulus (Servetus *meant that* " Calvin *was a zealous Aſſertor of the Doctrine of* " *Predeſtination*) ut in Apologia mea jam evidenter " oſtendi. Quis Orthodoxum dicat Miniſtrum Ec- " cleſiæ, accuſatorem criminalem & homicidam?

I ſhould have been guilty of a great Omiſſion, had I not inſerted this Paſſage of *Servetus*, ſince it contains the Subſtance of his Hereſy, delivered in his own Words. He proceeds, in the next place, to anſwer the ſeveral Articles of *Calvin*; for which I refer you, Sir, to the Book abovementioned.

Servetus's Anſwer was very ſhort. *Calvin* made a Reply *, conſiſting of twenty four Pages in *Folio*, written in a pretty large Letter, and intituled: *Brevis Refutatio errorum & impietatum Michaelis Serveti a Miniſtris Eccleſiæ Genevenſis magnifico Senatui, ſicuti juſſi fuerant, oblata.*

That Reply is written with great Art, and plainly ſhews that *Calvin* was a Man of excellent Parts. He concludes that Piece with theſe Words. " Quiſquis " ergo vere & prudenter reputabit, hunc illi (*Serveto*) " ſcopum fuiſſe agnoſcet, ut luce ſanæ doctrinæ ex- " tincta totam religionem everteret ". This Accuſation appears to me altogether groundleſs. Whoever undertakes to overthrow all Religion, has no Religion at all; but the reading of *Servetus*'s Works, and his whole Conduct, are ſufficient to convince any one, that he was fully perſuaded of the Truth of the Revelation. He was an Heretick, extremely fond of his new Doctrine; he maintained his Opinions with great Heat; he was very imprudent, and uſed the

* *It has been inſerted amongſt* Calvin's *Works. See his Confutation of* Servetus.

the moſt offenſive Words; he behaved himſelf like a Madman in his Confinement. Such was the Character of *Servetus*; but I think it cannot be ſaid with any ſhew of Reaſon, that he deſigned to deſtroy all Religion.

That Phyſician made no Anſwer to *Calvin*'s Reply, being contented to write ſome Notes in the Margin of that Writing, and to inſert ſeveral injurious Words between the Lines, *viz. Mentiris* *. *Simo Magus. Impoſtor. Sycophanta. Nebulo. Perfidus. Impudens. Ridiculus mus. Cacodæmon*, &c. One of the marginal Notes was expreſſed in theſe Words: *In cauſa tam juſta ſum conſtans, & mortem nihil formido.*

Calvin's Reply was ſigned by him, and Thirteen other Divines; which moved *Servetus* to write the following Words next to their Subſcriptions. "Hactenus † eſt ſatis conclamatum, & magna ſubſcribentium hic turba. Sed quos locos iſti adducunt ad ſtatuendum inviſibilem illum, & realiter diſtinctum Filium, quem aſſerunt? Nullos ſane adducunt, nec adducent unquam. Hoc decebat tantos eloquii divini miniſtros, qui & ubique jactant ſe nihil velle docere, quod non ſit ſolidis Scripturæ locis demonſtratum. At nulli tales loci nunc inveniuntur. Improbata eſt igitur doctrina mea ſolis clamoribus, ratione vero nulla, authoritate nulla".

Mi-

* Valentinus Gentilis *was more prudent than* Servetus; *for being impriſoned at* Geneva, *in* 1558. *for his Heretical Doctrine, and proſecuted by* Calvin, *he called that Reformer* Eximium Dei Miniſtrum & ſummum Theologum. *Explicat. Perfid.* Val. Gentil. *Among* Calvin's *Theological Tracts*, pag. 923. *Ed.* Genev. 1576.

† *This Paſſage was never before printed.*

" Michael Servetus ſubſcribit, ſolus hic quidem,
" ſed qui Chriſtum habet Protectorem certiſ-
" ſimum ".

At the very ſame time *Servetus* ſent a *Latin* Letter * to *Calvin*, (I think they are the laſt Lines he writ,) wherein he accuſes him of not knowing the Principles of Things, of being ignorant of this great Principle, *Omnis actio fit per contactum.* Laſtly, he ſays that *Calvin* maintains without any Reaſon, that the Law of the Decalogue is ſtill in force.

Tho' *Servetus* was a Man of a fiery Temper, I can hardly believe he would have been ſo imprudent as to abuſe *Calvin* in the moſt ſhameful manner, whilſt he was under Confinement, had he not been adviſed to it by ſome Enemies of that Reformer. The Thing appears to me undeniable; and I ſhall quote Three Paſſages that will put it out of all doubt.

1. I find theſe Words in a Letter of *Calvin* to *William Farel*, dated *October* 26. " Cæſar † " comicus (*one of the Magiſtrates, whom he calls* " *ſo*) ſimulato per triduum morbo, in Curiam tan-
" dem aſcendit, ut ſceleratum iſtum (*Servetum*)
" pœna eximeret. Neque enim erubuit petere, ut
" cognitio ad ducentos veniret: ſine controverſia ta-
" men damnatus eſt ". It appears from this Paſſage that the Magiſtrate, called *Cæſar Comicus* by *Calvin*, was a Friend of *Servetus*, and uſed his his utmoſt Endeavours to ſave his Life. 'Tis not improbable that the Council of *Two Hundred* would have acquitted that Heretick.

2. Here

---

* *I have neglected to tranſcribe that Letter.*

† *This Letter, and others of* Calvin, *which I ſhall quote hereafter, have been printed.*

2. Here follows a ſecond Paſſage out of *Calvin*'s Life (*a*) written by *Beza*. " Fuit autem horum omnium (*certaminum*) iſte exitus, ut tandem perditus " ille (*Servetus*) (cui etiam factioſorum (*b*) unus " tum Prætoris Aſſeſſor in aurem inſuſurraſſe quidam credebatur, quo malum perditi hominis animum obfirmaret) a vana illa ſua confidentia proditus, impietatis & infinitarum blaſphemiarum ex omnium etiam Helveticarum Eccleſiarum ſententia damnatus, XXVII. Octob. nullo edito pœnitentiæ ſigno infœlix vivus cremare" tur ".

3. I have found under this Paſſage of *Beza*, in the Edition mentioned by me in the Margin, a Note written by a Miniſter (*c*) of *Geneva* in the XVIth Century, and expreſſed in theſe Words. " Accepi a certo homine non defuiſſe tum ex præ" cipuis juris dicundi Præfectis, qui ut malum ani" mum in Calvinum per Hiſpanum exererent, au" ctores eſſent reo, ut atrocia quæque in Calvinum " proferret, quod hoc ipſum apud certos gratio" ſiorem redditurum eſſet : Illum autem abrep" tum a malo ſpiritu blaſphemias profudiſſe in Do" mini Noſtri veritatem atrociores : Unde ſibi ipſe " tanto certius periculum certo Dei judicio conſla" verit ".

It plainly appears from theſe three Paſſages, that *Servetus* was ſet againſt *Calvin* by ſome conſiderable

(*a*) *I make uſe of the Firſt Edition, prefixed to* Calvin's *Letters*. Geneva, 1575.

(*b*) *By theſe Factious Men,* Beza *means* Calvin's *Enemies.*

(*c*) *His Name was* Perrot.

ble Men of *Geneva*. They made him believe they would ſave his Life; but it appeared by the Event that it was not in their Power. I am apt to think that *Servetus* would have made a better Defenſe by Word of Mouth and in Writing, had he not been ſupported by *Calvin*'s Enemies.

The Magiſtrates of *Geneva*, being ſenſible that the Trial of that Phyſician was a thing of the higheſt Conſequence, did not think fit to give Sentence, without conſulting the Magiſtrates of the Proteſtant Cantons of *Switzerland*. They ſent to them *Servetus*'s Book Printed at *Vienne*, and alſo the Writings of *Calvin*, and the Priſoner's Anſwers; and at the ſame time deſired to have the Opinion of their Divines about that Affair.

The Magiſtrates of *Zurich* anſwered that they had conſulted their Miniſters; and intreated the Council of *Geneva* to oppoſe ſtrenuouſly *Servetus*'s Hereſy. "Being (*d*) fully perſuaded, (*ſay they*) that "you will not ſuffer the wicked Intention of your "Priſoner to have its Effect, ſince it is altogether "contrary to the Chriſtian Religion, and occaſions "a great Scandal". Their Letter is dated *October* 2. The *Zurich*-Divines expreſſed themſelves more fully. "We (*e*) are of Opinion (*ſay they*) "that

(*d*) En confiance que ne laiſſerez venir en avant la meſchante & fauſſe intention de votre dit Priſonnier, laquelle eſt totalement contraire à la Religion Chreſtienne, & donne de grands ſcandales & aſſaults.

(*e*) Multa ergo fide & diligentia contra hunc (*Servetum*) opus eſſe judicamus; præſertim cum Eccleſiæ noſtræ apud Exteros male audiant, quaſi hæreticæ ſint, & hæreticis faveant. Obtulit vero in præſenti ſancta Dei providentia occaſionem repurgandi vos ſimul

" that great Diligence ought to be uſed againſt " him (*Servetus*); eſpecially ſince our Churches are " ſuſpected of Hereſy, in Foreign Countries, and " of favouring Heretiсks. The Divine Providence " has therefore afforded us an Opportunity of clear- " ing ourſelves from ſuch a Suſpicion, if you take " Care to prevent the further ſpreading of that " peſtiferous Doctrine. We do not doubt, but that " you will do it. May the Lord Jeſus beſtow up- " on you Wiſdom and Courage, and ſhew you the " Right Way of doing his Will, to the Glory of " his Name, and the Preſervation of the Church, " and the Chriſtian Faith ". This Letter bears the ſame Date.

The Council of *Schaffhauſen* anſwered the 6th of *October*, That they had referred the Examination of that Affair to their Miniſters, whoſe Opinion they might know by their Letter. Thoſe Divines, having expreſſed their Abhorrance for *Servetus*'s Errors, conclude with theſe Words. " Nor (*f*) do we " doubt, but that, through your great Prudence, " you will oppoſe his Deſign, and hinder his Blaſ- " phemies from preying any longer upon the Mem- " bers

---

mul ac nos a prava mali hujus ſuſpicione; ſi videlicet vigilantes fueritis, diligenterque caveritis ne veneni hujus contagio per hunc ſerpat latius. Id quod facturos A. V. nil dubitamus. Dominus Jeſus Chriſtus conferat pietati veſtræ ſapientiam & fortitudinem, viam, rationem & modum juſtum faciendi voluntatem ejus, ad gloriam nominis ipſius, & ad fidei ſinceræ Eccleſiæque fidelem conſervationem.

(*f*) Neque dubitamus quin vos pro inſigni prudentia veſtra ipſius conatus repreſſuri ſitis, ne blaſphemiæ ipſius tanquam cancer latius depaſcantur Chriſti membra. Nam longis rationibus evertere ipſius deliramenta, quid aliud eſſet quam eum inſaniente inſanire? *This Letter is alſo dated* October 6.

" bers of Christ. For to pretend to answer his " Extravagancies by long Arguments, would be " acting madly with a Madman ". They add, That they subscribe to the Judgment of the *Zurich* Divines.

As for what concerns the Magistrates of *Basil*, they answered in a few Words, That they had left that Affair to the Consideration of their Divines. Their Answer is dated *October* 12. The Ministers of *Basil*, in a Letter bearing the same Date, testify their Abhorrence for *Servetus*'s Heresy, and then add: " Lastly (*g*), We exhort you to " use your utmost Endeavours to reclaim him, pro- " vided the Scandal he has occasioned, may be re- " moved. But if he continues to be incurable, " let him be so restrained, (as it is your Duty, and " according to the Power you have received from " the Lord), that for the Time to come, he may do " no Harm to the Church of Christ, lest the End " should prove worse than the Beginning. To that " End the Lord himself will give you his Spirit, " and Strength, and Wisdom, *&c.*

The Magistrates of *Berne* answered, That they had consulted their Divines, and desired the Magistrates of *Geneva* to prevent the Progress of Errors. " We " (*b*).

(*g*) Postremo, quod Servetum attinet, hortamur ut quod facere vos oportet, omne studium in ipso sanando adhibeatis, modo quæ excitavit offendicula, & ipsa sanari queant. Verum si insanabilis in coepta semel perversitate perstet, sic pro officio vestro, potestateque a Domino concessa coerceatur, ne dare incommodum queat deinceps Ecclesiæ Christi, neve fiant noviſſima primis deteriora. Quæ in re suppeditabit Dominus ipse Spiritum, robur & sapientiam, *&c.*

" (*b*) desire you, (*say they*), not doubting that you " are inclined to it, to take Care that such Errors, " or the like, be not sowed in the Church of Jesus " Christ our only Saviour; by which Means you " will preserve her from Trouble and Adversity, and " promote the Glory of God (*i*). The Ministers of *Berne* expressed themselves in these Words: " We (*k*) pray God, that he would be pleased to " give you the Spirit of Prudence, Wisdom, and " Courage, that you may remove this Evil not only " from your own Church, but also from all others, " and do nothing that is unworthy of Christian Ma- " strates ". That Letter is only dated in the Year 1553 (*l*).

When *Servetus* was imprisoned, *Calvin* writ a Letter (the 20th of *August*) to his Friend *William Farel*, Minister of the Church of *Neufchatel*, whereby he acquainted him with it. " We (*m*) are

(*b*) Vous prions, comme ne doutons point a ce être enclins, de toujours tenir main que les erreurs & sectes, comme les dites sont, ou semblables, ne soient semées en l'Eglise de Jesus Christ nostre seul Sauveur; & par ce garderez de trouble & adversité, & sa gloire avancerez & augmenterez.

(*i*) *If am not mistaken, that Letter was dated* October. 6.

(*k*) Oramus Dominum ut det vobis Spiritum prudentiæ, consilii & fortitudinis, ut & pestem hanc ab Ecclesiis cum vestra tum aliis avertatis, & simul nihil admittatis, quod Magistratui Christiano inconveniens censeri possit.

(*l*) *The Four Letters of the Divines of* Switzerland *have been printed among those of* Calvin, *pag.* 116. & seq. *of the* Geneva *Edition.* 1575.

(*m*) Jam novum negotium habemus cum Serveto. Hac

" now engaged (*ſays he*) with *Servetus*. Perhaps " he only deſigned to go through this City; for " we don't know yet what Reaſon moved him to " come hither. He has been diſcovered, and I " have been of Opinion that he ſhould be arreſt- " ed. He is proſecuted by *Nicolas* (*de la Fontaine*), " who brought the next Day Forty (*n*) Heads of " Accuſation againſt him. At firſt he varied in his " Anſwers; and therefore I was ſent for to Court. " He abuſed me, as if I had been his Inferior. I " have treated him as he deſerves. At laſt the " Magiſtrates have declared that all the Articles " have been proved againſt him. *Nicolas* was ſet " at Liberty Three Days after; and on the Four th " he was acquitted, my Brother being Security for " him. —— I hope *Servetus* will be condemned to " Death; but I wiſh the Severity of the Puniſhment " may be ſoftened.

Farel anſwered *Calvin* in a Letter dated *October* 8. " 'Tis a wonderful Providence, (*ſays he*) that *Serve-* " *tus* ſhould come to *Geneva*. I wiſh he may re- " pent, tho' never ſo late. It will be a mighty Thing.

Hac tranſire forte cogitabat. Necdum enim ſcitur quo conſilio venerit. Sed cum agnitus fuiſſet, retinendum putavi. Nicolaus meus ad capitale judicium, pœnæ talionis ſe offerens, ipſum vocavit. Quadraginta accuſationis capita poſtridie in medium ſcripta attulit. Tergiverſatus eſt initio. Itaque vocati ſumus. Proterve mihi convitiatus eſt, non ſecus ac ſi haberet ſibi obnoxium. Ego, ut dignus erat, eum excepi. Tandem pronunciavit Senatus capita omnia probata eſſe. Dimiſſus eſt e carcere Nicolaus die tertio, cum fratrem meum ſponſorem dediſſet, quarto abſolutus eſt. ——— Spero capitale ſaltem fore judicium: Pœnæ vero atrocitatem remitti cupio. *Calvin Epiſt.* pag. 114. *Genevæ* 1575.

(*n*) Calvin *ſhould have ſaid* XXXVIII.

" Thing, if he dies a true Penitent, undergoing but " one Death, tho' he deſerves to die a Thouſand " Times; and if he endeavours to edify the Spe- " ctators, having made it his Buſineſs to pervert " many People that are dead, and others that are " ſtill living, and even thoſe that ſhall be born " hereafter. The Judges muſt be very cruel, and " perfect Enemies of Chriſt and his Church, if " they are not affected with the horrid Blaſphe- " mies with which that pernicious Heretick attacks " the Divine Majeſty, and endeavours to overthrow " the Goſpel, and to corrupt all the Churches. " But I hope that thoſe, who are commended for " inflicting a juſt Puniſhment upon Thieves and ſa- " crilegeous Perſons, will do their Duty in this " Caſe, by taking off a Man, who has ſo long and " ſo obſtinately perſiſted in his Hereſy, and undone " ſo many People. In deſiring that the Severity of " the Puniſhment ſhould be moderated, you act " the Part of a Friend towards a Man, who is your " great Enemy. But I beſeech you to behave your- " ſelf in ſuch a manner, that no one may be ſo " bold for the Time to come as to publiſh new " Doctrines, and occaſion ſo much Diſturbance, as " this Man has done (o) ". It appears from this

(o) Mira eſt Dei diſpenſatio in Serveto, quod iſtuc venerit. Utinam vel ſero ſapiat! Magnum ſane miraculum erit, ſi mortem perferat ſerio ad Deum converſus, & occumbens una morte (qui multas myriadas commeritus eſt) ſi omnes contendat ædificare præſentes, qui multis jam ſublatis & qui ſuperſunt, adde etiam venturis nocere ſtuduit. Valde crudeles erunt, & admodum injurii Chriſto, & doctrinæ pietatis, & veri Eccleſiæ hoſtes Judices, ſi non moveantur blaſphemiis horrendis tam nefandi Hæretici, quibus divinam majeſtatem impetit, & Chriſti Evangelium conatus eſt labefactare, omneſque corrumpere Eccleſias. Sed ſpero Deum facturum, ut qui laudantur

Paſſage that *Farel* was a violent Divine; which is altogether contrary to the Spirit of Chriſtianity. (*See the Margin.*) * *Farel* adds, That he has frequently offered to ſuffer Death, in Imitation of St. *Paul*, if he taught any thing contrary to the Goſpel-Doctrine, and that he has declared he ſhould deſerve the greateſt Puniſhment, if he ſhould bring off any Body from the Faith and Doctrine of Jeſus Chriſt; ſo that he cannot be more indulgent to others than to himſelf. I leave it to you, Sir, to make your Obſervations upon theſe Letters, and

I am,

Yours, &c.

See the Sixth Letter in Art. LI.

---

tur ob juſtas inflictas furibus & ſacrilegis pœnas, ita ſe gerant, ut in hac parte merito bene audiant, ſublato eo, qui tandiu obſtinatiſſime in hæreſibus perſeveravit, quique tam multos perdidit. Quod pœnæ atrocitatem leniri cupis, facis amici officium in inimicissimum tibi hominem. Sed te, quæſo, ita geras, ne temere quivis audeat nova inferre in publicum dogmata, & tandiu omnia turbare impune, ut iſte fecit. *Ubi ſupra pag.* 116.

* *And when his Diſciples* James *and* John *ſaw this, they ſaid, Lord, wilt thou that we command Fire to come down from Heaven, and conſume them, even as* Elias *did? But, he turned and rebuked them, and ſaid, Ye know not what manner of Spirit ye are of. For the Son of Man is not come TO DESTROY MENS LIVES, BUT TO SAVE THEM.* Luke IX. 54, 56.

ARTICLE

ARTICLE XLVII.

LEIPSICK.

A Posthumous Piece of Dr. *Ittigius* has been lately publiſhed by M. *Ludovicus.*

Thomæ Ittigii, Theol. D. & Dioeceſeos Lipſ. Superintendent. Schediaſma de Autoribus, qui de Scriptoribus Eccleſ. egerunt, cura L. Chriſtiani Ludovici, P. P. cujus Auctarium & Annotationes Accedunt. Lipſiæ, 1711. *in* 8vo.

PARIS.

M. *De Prépetit de Grammont*, late Rector of the Univerſity of *Paris*, and Profeſſor *Emeritus* of Eloquence, has tranſlated into *French* Verſe the Poetical Art of *Horace*, and ſome other Pieces of that Ancient Poet.

Traduction en Vers François de l'Art Poetique d' Horace, des Satyres IV. & X. *de ſon premier Livre, & de la* I. *Epitre de ſon Livre* II. &c. *Paris* 1711. *in* 12mo.

This Book conſiſts of Three Parts. The Firſt, beſides the Tranſlation of the Poetical Art of *Horace*, and of the Three Pieces mentioned in the Title, contains alſo a Verſion of ſeveral remarkable Paſſages in the beſt Poets. The Author's Poetry is neat and elegant; and his Notes are well choſen. The Second Part is a very inſtructive Diſſertation upon

the Ancient and Modern Authors. The Third contains a very exact and complete Treatiſe of the *French* Verſification.

THE Vth Volume of the Hiſtory of the Church, by the Abbot *de Choiſy* is newly come out.

Hiſtoire de l'Egliſe, par M. l'Abbé de Choiſy. Tome Cinquieme, depuis l'an 840. *juſqu'à l'an* 1100, *Paris* 1712. *in* 4*to. pagg.* 436.

M. *Roy* has obtained the Prize of Eloquence for the Year 1711. The Subject, propoſed by the *French* Academy, was this, *God is the Protector of thoſe who truſt in him.* That Illuſtrious Society has publiſhed M. *Roy*'s Diſcourſe, and ſome of the beſt Pieces of Eloquence made upon the ſame Subject.

Recueil de pluſieurs Pieces d'Eloquence preſentées à l'Academie Françoiſe, pour le Prix de l'annee 1711. *avec pluſieurs diſcours qui ont été prononcez dans l'Academie, & quelques Pieces de Poeſie qui, y ont été lûës en differentes occaſions. Paris* 1711. *in* 12. *pagg.* 431.

ARTICLE

ARTICLE XLVIII.

LES ODES d'ANACREON & de SAPPHO en Vers François par le *Poëte sans fard.* A Rotterdam, chez Fritſch & Bohm, MDCCXII.

That is,

THE ODES of ANACREON *and* SAPPHO *tranſlated into* French *Verſe.* Rotterdam 1712. *in* 12*mo. Pagg.* 211. & 354.

THIS Work conſiſts of two Parts. The Firſt is a long Preface containing 211 Pages; and the Second is entituled, *The Hiſtory of the Life and Odes of* Anacreon, *during his Stay at the Court of* Polycrates. The Preface runs upon three different Subjects.

1. The Author makes an Apology for the Poets and Poetry.

2. He ſhews that the Ancients are above the Moderns.

3. He undertakes to prove that the Works of the Ancient Poets may be better tranſlated into Verſe than into Proſe.

I. 1. The Author having defined Poetry, *an Art of expreſſing ones Thoughts in the moſt perfect Manner, and of pleaſing and perſuading with the Beauty of Images, and the Harmony of Words*, does not ſcruple to affirm that of all Men a Poet Reaſons with the greateſt Solidity. It is objected by a Modern Writer, (ſays the Author,) That Poetry is contrary to Morals, and that Poets are ignorant, atheiſtical, impious, and wicked Men. If ſuch an Argument can be admitted, (ſays our Author,) it will be no difficult thing to prove that Proſe is worſe ſtill than Poetry; for there are more wicked Men among the Writers in Proſe than among Poets. Some look upon a Poet as a mere Liar, who takes upon himſelf to fill the Reader's Mind with chimerical Notions, or at leaſt with Truths ſo ſtrangely diſguiſed, that 'tis a hard matter to diſtinguiſh what is true from what is falſe. His Expreſſions (ſay they) are generally deſigned to impoſe upon our Reaſon, and the Cadence and Harmony of his Expreſſions, to flatter our Ears, and raiſe in us a great Admiration of his Performance. In anſwer to this Objection, we are told that if ſuch an Argument be good, it may be alledged with greater Force againſt our common Theology. The Parallel being ſomewhat odious, I ſhall not dwell upon it.

Our Author, in order to ſet off the Excellency of Poetry, obſerves that the Holy Scripture repreſents to us the Attributes of God with Images that are wholly Poetical, and that the Pſalms are full of ſuch Ideas. In the next Place, He mentions the Sublimity of ſeveral Chriſtian Poets; and looks upon the Heathen Poets, as ſo many perfect Theologers in that Reſpect. Their *Jupiter*, ſays he, ſhakes the whole Univerſe with a Nod, deſtroys the Giants with his Thunderbolt, and is deſcribed as the Supreme Maſter of all the Kings of the Earth. If it be objected that the Poetical Images of the Heathen

Poe

Poets have occaſioned Idolatry; the Author anſwers, That one may make an ill Uſe of the beſt Things, and that ſeveral Chriſtians have entertained the moſt extravagant Notions, by putting a wrong Senſe upon the ſacred Writings, as the *Anthropomorphites* and others.

St. *Paul*, continues our Author, does frequently exclaim againſt the Errors and Impoſtures of the Philoſophers; but it appears from ſome Paſſages of the Ancient Poets quoted by that Holy Apoſtle, that he had an Eſteem for them. *Grotius* writ his Treatiſe concerning the Truth of the Chriſtian Religion in *Dutch* Verſe, and alledges a vaſt Number of Poets to prove the Exiſtence of God, and his Providence, and that he beſtows Rewards and Puniſhments after this Life.

"From all theſe Conſiderations (*ſays the Author*) "I infer that the Theology of Poets is more agreeable "to the Scripture than that of Syſtematick Divines, "commonly called School-Divinity. Nay, I dare af"firm that for the ſame Reaſon one Pſalm of *David*, "tho' never ſo Poetical, ought to be more eſteemed, "than all the large Volumes of the moſt ſubtil and "profound Theologers. What Benefit has the World "reaped from thoſe Voluminous Tracts *de Attributis*; "*de Exiſtentia*; *de Prædeterminatione*; *Of the Diſtinc*"*on of Perſons*; *Of efficacious or ſufficient Grace*, &c? "Are thoſe Men the beſt Chriſtians, who read ſuch "Books? Have not thoſe frivolous Diſputes occa"ſioned the ſpreading of *Atheiſm* by *Vaninus*, *Pom*"*ponatius*, and *Spinoza*?

In the next Place, our Author undertakes to juſtify an Hymn of *Horace*, and to anſwer Mr. *Le Clerc*'s Reflexions upon it in his *Parrhaſiana*. He obſerves that ſuppoſing *Horace* was an *Epicurean*, it can be no Objection againſt his Poetry. "Tho' "*Marot* was a Libertin, (*ſays he*), is Mr. *Le Clerc* "diſpleaſed that his Verſes ſhould be ſung in the

"Pro-

" Proteſtant Churches ? Tho' Mr. *De Santeuil* was " not ſo holy a Man as Father *Gourdan*, one of his " Brethren, will any Body ſay that his Hymns are " not Sublime ? Tho' Mr. *R*—— calls the Bible a " Romance, is the Tranſlation of ſome Pſalms, " made by that Author, leſs Poetical and Mo- " ving ?

The Readers will find here a Prayer of *Horace*. The Author maintains that there is nothing in it but what perfectly agrees with the Holy Scripture; and then breaks out into theſe Words. " Dites " nous, Miniſtres & Chretiens Reformez, ſi une pa- " reille priere eſt un tiſſu de fadaiſes & d' abſur- " ditez ? Croiez-vous que vos Auditeurs vous trai- " teroient d' impies ou d' extravagans, ſi vous la " prononciez dans les Chaires de vos Temples ? El- " le eſt pourtant toute entiere d'Horace, & telle " que le Pere Tarteron l' a traduite. I' en fais " juges tous vos habiles predicateurs, dont l' Elo- " quence Chretienne n'eſt point differente de celle " de notre Poëte ", *&c.* That is, " Miniſters " and Reformed Chriſtians, tell me whether ſuch " a Prayer is only made up of Fooleries and Ab- " ſurdities ? Do you believe that your Congregati- " ons would call you impious and extravagant Men, " if you ſhould pronounce it in your Churches ? " And yet it is entirely a Prayer * of *Horace*, ſuch " as it has been tranſlated by Father *Tarteron*. I " appeal to your eminent Preachers, whoſe Chriſtian " Eloquence does not differ from that of our Poet ". *&c.*

Our Author having endeavoured to ſhew the Excellency of Poetry with reſpect to Religion, proceeds to Philoſophy, and undertakes to vindicate the Poets upon this Second Head. There are (ſays he) two

* The Names of the falſe Deities have been left out.

two Sorts of Philoſophy. The one is ſublime and abſtruſe, and properly cultivated by thoſe that are called *Philoſophers*: The other is ſenſible and natural; it is the Philoſophy of ingenious Men of all Conditions. The Poets apply themſelves to this Second Sort of Philoſophy, as being the moſt uſeful. *The Plurality of the Worlds*, written by Mr. *De Fontenelle*, which is a Poetical Work, is more glorious to that Author, than the moſt ſolid Pieces relating to Philoſophy, that have been publiſhed by him. Our Author adds, That one might compare the Philoſophy of the *Philoſophers* to a regular, but grave and auſtere Beauty, and that of the Poets to a Beauty not ſo perfect, but pleaſant and ſmiling. He tells us, That he might eaſily name a great many Philoſophers of this Second Sort; but he refers the curious Reader to the Books of *Aldrovandus, that Great Naturaliſt, who confirms what he ſays upon all Sorts of Animals by a Thouſand Paſſages in the Poets.* The Author mentions ſome of thoſe Paſſages; and then obſerves that *Cicero*, *Seneca*, *Plutarch*, and other Philoſophical Writers have quoted many Verſes. He makes ſeveral other Obſervations in Favour of Poetry, on which I cannot enlarge. The Benefit ariſing from Comedies appears to him very conſiderable: He is perſuaded, "That the "*French* Plays called *l'Avare*, *le Grondeur*, *le Jou*"*eur*, *le Miſanthrope*, *le Tartufe*, and other Pieces "of that Nature, are not only very proper to make "a Man wiſe and virtuous, but alſo to qualify "him for a Chriſtian".

Our Author obſerves that the Deſign of the Poets is to deſtroy Vice. When they perceived that *Tragedies* and *Comedies* required too much Labour, and were not ſufficient to put a Stop to the growing Evil, they had recourſe to *Satyr*. That Poem is a Kind of a Remedy always ready at Hand to prevent the Progreſs of Vice. The Satyrs of *Lucilius*, *Horace*, *Perſius*, and *Juvenal* ſhew how great is the Zeal of the Poets for the Reformation of Manners. Thoſe

Thoſe Satyrical Authors did not ſpare Crowned Heads. They cenſured Pride, Envy, Avarice, Ambition, Lewdneſs, Calumny, and Superſtition with a wonderful Courage, and an admirable Eloquence. The Author takes occaſion from thence to expreſs his Eſteem for the late Mr. *Boileau*, and admires him for his Boldneſs in attacking the Idleneſs of the Monks, the Softneſs of the Canons, the Oſtentation of Biſhops, and the Ambition of Clergymen.

Le Moine ſecoua le cilice & la haire:
Le Chanoine indolent aprit à ne rien faire:
Le Prélat par la brigue aux honneurs parvenu,
Ne ſut plus qu'abuſer d'un ample revenu,
Et pour toutes vertus ſit au dos d'un Carroſſe
A coté d'une mitre armorier ſa croſſe.
L'Ambition par tout chaſſa l'Humilité:
Dans la craſſe du froc logea la Vanité.

Par tout ſes mains avares
Cherchent à me ravir croſſes, mitres, tiares.
Et le Vice orgueilleux s'érige en Souverain,
Et va la mitre en tête, & la croſſe à la main.

Poets are generally accounted great Flatterers; Our Author quotes ſeveral Paſſages out of *Latin* and *French* Poets to clear them from that Accuſation. "But (*continues he*) how can any one excuſe "thoſe Prologues of *Opera*'s, thoſe Odes approved "by the *Academy*, in which *Alexander* and *Cæſar* "are repreſented acting like Machines, according "to the blind Impreſſion of a hot Blood; and the "moſt eminent Virtues of the Ancients aſcribed to "their Paſſions, to give a greater Luſtre to the "King's Actions?

"I Anſwer, that neither the King, nor Poetry, "can be anſwerable for the Extravagance of ſome "Poets, whoſe Praiſes are neither nice nor juſt. Be-

"ſides,

" ſides, Proſe is ſtill more guilty of that Fault than " Poetry. Did not the Orators and Civilians call the " Emperors *Sacred Majeſty*, and *Divinity?* Did they " not beſtow upon Kings the Titles of *Holy*, and " *Immortal? Sacra Majeſtas, Divinitas veſtra. Divus, " Immortalis.* Will any Body ſay that the King, who " deſerves true Encomiums, is ignorant that thoſe " Words are authorized by Uſe? Does he think he " is more than a Man, becauſe a Poet calls him *Di-* " *vine* and *Immortal?* ——

" Tho' *Lewis* the XIV. is daily overwhelmed, if " I may ſay ſo, with a prodigious Number of En- " comiums, it plainly appears from the Eſteem he " always expreſſed for *Boileau*, that he only approves " thoſe that are grounded upon Truth, ſince that " excellent Poet did ſo agreeably reflect upon thoſe " Poets, who beſtowed upon him inſipid and extra- " vagant Praiſes:

Ce n'eſt pas qu'aiſément, comme un autre, à ton [char
Je ne puſſe attacher *Alexandre* & *Cæſar*;
Qu' aiſément je ne puſſe en quelque Ode inſipide,
T' exalter aux dépens & de *Mars* & d' *Alcide.*

—— " I know that notwithſtanding the Railleries " of *Boileau* —— many Poets continue to praiſe the " King by depreſſing thoſe Heroes with whom they " compare him: Which is the higheſt pitch of Im- " pudence; for, not to ſay that Truth ſuffers by it, " what Glory can it be to the King to be raiſed a- " bove a Heathen, who is only acted by his Paſſi- " ons? Others fancy they praiſe him well, by ſhoot- " ing off ſatyrical Strokes againſt the Enemies of the " State. —— But the King, far from reliſhing thoſe " fooliſh Praiſes, and approving thoſe inſipid Satyrs, " has often refuſed to hear the Encomiums which " he deſerves, and done Juſtice to his Enemies, ſo " far as to cauſe thoſe Men to be puniſhed, who in " order to pleaſe him, made bold to blacken them.

The

The Author informs us that he has compoſed a Satyr againſt the inſipid Flatterers of *Lewis* the XIV. which has been preſented to that Prince. That Satyr may be ſeen in this Preface: I ſhall only tranſcribe ſome Lines out of it.

Pour moi, j' oſe avancer que ce ROI magnanime
Trouveroit un Auteur digne de ſon eſtime,
Dont la plume écriroit en language nouveau,
Qu' il a tout fait trembler, hors le coeur de NASSAU.
Oui, je ſuis convaincu que ſans aucune peine,
Ce Monarque entendroit louer le Prince EUGENE,
MARLBOROUGH, d' AUVERQUERQUE, &
[tant d'autres Guerriers,
Que l'Univers jaloux oppoſe à ſes Lauriers.

I ſhall put off the remaining Part of this Extract to ſome other Time, that I may inſert here a Letter written by a Learned Critick to the Author of this Book, and Printed at the End of his Preface. I have read that Letter with great Satisfaction; and I think it will be very acceptable to all thoſe, who love critical Remarks upon the ancient Authors.

D. FRANCISCO G. S. P. D. RICHARDUS BENTLEIUS.

"Literas tuas IX. Novembris datas nudius tertius accepi, quibus ſignificas, te Anacreonti in metra Gallica vertendo dare operam, & de duobus locis ſententiam meam ſcire cupere. De priore illo num. XIII. quæris, utrum ne Attis *Cybeles amore* in furorem agi dicendus ſit, an potius *ira Cybeles*, quod is alio amorem verterat. Neutrum ex his verum: quippe locus iſte mendo laborat, & in hunc modum corrigendus:

Οἱ μὲν καλὴν Κυβήβην
Τὸν ἡμίθηλυν Ἄττιν.
Ἐν ὄρεσιν βοῶσαν *
Λέγουσιν ἐκμανῆναι.
Οἱ δ', Κλάρε παρ' ὄχθας
Δαφνηφόρου Φοίβε
Λαλοῦντας † ὕδωρ
Μεμηνότας βοᾶσαι ‖.

" Quæ ſic accipienda ſunt, *Sunt qui dicunt, formo-*
" *ſam Cybeben inſaniiſſe, inclamantem in montibus pul-*
" *cherrimum Attin.* Ipſa, vide, *Cybebe*, ſive *Cybele*,
" amore *Attidis* percuſſa inſanit, ut ex Phrygum Hi-
" ſtoria rem diſerte narrat Diodorus Siculus, Lib. III.
" *Cybebe* ergo hic *puella* eſt, nondum ſcilicet inter
" Deos relata: neque καλὴ eſt *alma*; ſed, ut paſ-
" ſim, *formoſa*: neque ἡμίθηλυς eſt *gallus*, *ſpado*;
" ſed mollibus femineiſque fere membris præ pul-
" chritudine, ut in illo Auſonii:

Dum dubitat Natura, marem faceretne puellam,
Factus es, o pulcher, pene puella, *puer.*

" *Pene puella* eſt ipſum illud ἡμίθηλυς. Hanc no-
" ſtram emendationem & verborum ſeries conſtru-
" ctioque, & Diodori, quem conſulas, locus plane
" efflagitat. Jam illa quæ ſequuntur, vide modo
" Anitheſm, οἱ μὲν λέγουσιν, *ſunt qui dicunt*. Οἱ δὲ,
" *Alii vero*, ſubaudiendum *dicunt*; unde neceſſario,
" ut vides, Nominativos illos πτόλις & μεμηνότες
" in Accuſativos immutari oportet. Tu igitur in Ver-
" ſione tua, ſi ad Anacreontis elegantiam adſpiras,
" ſic locum adumbrabis.

" *Alii*

* Vulgo Σοῶντα.
† Vulgo πτόλις.
‖ Vulgo Μεμηνότες Σοῶσι.

" *Alii dicunt, formoſam Cybeben in montibus pulchrum Attin invocantem, inſaniiſſe.*

" *Alii dicunt, eos qui Clari aquam bibunt, furentes clamare.*

" Niſi hoc modo oppoſitionem expreſſeris, perit magna pars venuſtatis.

" Cæterum in loco altero, num. XLV. ubi quæris de iſtis verbis,

Ἔλαβε βέλεμνον Ἀρης.
Ἐτρίμεδδαξε Κύπρις.
Ὁ δ' Ἀρης ἀναστενάξας,
Βαρὺ, φησὶν, ἄεγν αὐτό.
Ὁ δ' Ἔρως, ἔχ' αὐτὸ, φησί.

" Utrum id velint, *Amorem* ſuum jaculum *in medius modo Marti dediſſe*, an in *Martem* contorſiſſe & eum vulneraſſe. Neutra ex his ſententia, ſed alia inter utrumque media vera eſt. Quippe *Cupido* non contorſit jaculum, ſed manu tantum capiendum tradidit. At repente jaculum, ex vivo ſcilicet igne & æthereo fulgure conſtans, in *Martis* corpus ſe ſponte inſinuavit, & recondituin latuit. Inde eſt illud ἀναστενάξας, *gemitum & ſuſpirium ducens*, ob vulnus ſcilicet: & ἄεγν αὐτὸ, *tolle, quæſo*: quippe in intima corporis penetraverat: ἔχε vero αὐτὸ, *tecum ſerva*, ait *Cupido* irridens; qui ſolus potuit extrahere, ſed noluit.

" Hæc αὐτοσχεδίασὶ & ex tempore tibi exaravi, quibus utere tuo arbitratu. Multa quidem in aliis Anacreontis locis emendatione indigent; non paucæ etiam ſunt ſpuria, quæ a genuinis dignoſcere paucorum erit hominum, *&c.*

Cantabrigiæ, die XX. *Nov.*
MDCC XL

Before

Before I conclude this Article, it will not be improper to give a general Notion of the Second Part of this Book, intituled, *The Hiſtory of the Life and Odes of* Anacreon.

II. That Hiſtory is an Ingenious Fiction. *Criton* (the Author of this Piece) having inſinuated himſelf into the Friendſhip of *Anacreon* at *Athens*, followed him to *Samos*, whither he was invited by King *Polycrates*. That Prince received *Anacreon* with all imaginable Civility; and *Criton* had a Share in the good Fortune of his Friend. He tells us upon what Occaſion *Anacreon* made his Odes; by which means the Life of that Poet is interſperſed with his *Greek* Poems, to which the Author has added his Tranſlation into *French* Verſe. *Criton* appears very much diſpleaſed with ſeveral Perſons of *Samos*, whom he calls, " the Prieſt (*Sacrificateur*) *Rignomare*, *Litema-*
" *cros*, *Foſſinonte*, *Eufroſine*, Daughter of the Gram-
" marian *Eufron*, and Wife of *Dacos*, great Conſer-
" vator (*Conſervateur*) of the Royal Library, at *Sa-*
" *mos* ". Whenever *Anacreon* made a new Ode, it was immediately cenſured (ſays *Criton*) by thoſe Learned Perſons. *Criton* never approves their Criticiſms, and makes his Reflexions upon them with great Freedom. Which is the Reaſon why the Author not being able to publiſh this Book at *Samos*, his own Country, was obliged to go to *Lacedæmon*, and to get it Printed there.

To give a Specimen of the Author's Poetry, I ſhall ſet down his Tranſlation of the Third Ode. The Readers may compare it with thoſe of Madam *Dacier*, Mr. *De Longepierre*, and Mr. *De la Foſſe*.

O D E III.

PENDANT que la paupiere cloſe,
Laſſé du travail & du bruit,

L'homme tranquillement repoſe
Dans le ſilence de la nuit ;
L'Amour vint fraper à ma porte.
Qui heurte ſi tard de la ſorte,
Criai-je, en ſurſaut reveillé ?
Helas ! c'eſt un enfant mouillé,
Reprit-il ; ouvrez, je vous prie :
Il pleut ; mes pas ſont égarez :
Ne craignez rien : de grace, ouvrez.
A ce diſcours l'ame attendrie,
Une lampe en main à l'inſtant,
Je cours ouvrir à cet enfant.
Ses aîles, ſon arc, & ſa trouſſe
Me donnerent quelque ſoupçon :
Mais il avoit la mine douce,
Et l'air d'un aimable garçon.
Je le fais entrer, je l'eſſuie,
Je prends ſes mains, & peu à peu
Je les rechauffe auprès du feu ;
En un mot je lui rends la vie.
Si-tôt que le froid l'eut quitté,
Volons, me dit-il, ſi la pluie
A mon arc n'auroit rien gâté :
Après ces mots il ſe retire,
Trois pas en arriere, & ſoudain
Me decoche un trait dans le ſein ;
Le coup fait, il ſe mit à rire,
Et me dit, d'un air ſcelerat,
Felicite moi, Camarade !
Mon arc eſt en fort bon état ;
Mais, je croi ton cœur bien malade.

See Art. LXI.

ARTICLE

ARTICLE XLIX.

DISSERTATIO ANATOMICA exhibens Encheiriſim novam, qua ductus Thoracicus una cum receptaculo chyli in quovis ſubjecto humano demonſtrari poteſt, quam auſpice Divino Numine, ſub præſidio Dn. JOHANNIS SALTHMANNI, Med. D. & Anatom. Prof. Ord. & Capit. Th. Canonici, in Alma Argentorantenſium Univerſitate, ſolenni Philiatrorum examini ſubjiciet JEREMIAS ADAMUS LEITERSPERGER Argentoratenſis, die 30. Junii. hor. & loc. conſuetis. Argentorati, Typis viduæ Johann. Friderici Spoor. 1711.

That is,

AN ANATOMICAL DISSERTATION, ſhewing a new Method of demonſtrating the Ductus Thoracicus, *and*

the Receptacle of the Chyle *in Human Bodies*, &c. Strasburg 1711. *in* 4to. *pagg.* 46.

THE * *Ductus Thoracicus*, ſo called becauſe it aſcends along the Thorax, is a narrow Conduit, which begins at the Receptacle of the Chyle, reaches along the *Vertebræ* of the Back, between the Ribs and the *Pleura*, and having attained to the Seventh or Eighth *Vertebra*, inclines to the Left-Side of the Breaſt, from whence through Two or Three Branches, it goes to the Left *Vena Subclavia*, into which it pours the Chyle. There is on the left Side of the Hole through which that Conduit gets into the *Vena Subclavia*, a *Valvula* which hinders the Chyle from making its way towards the Arms, and determines it to go with the Blood into the hollow Vein, and from thence into the right Ventricle of the Heart. It is no eaſy thing to find that Conduit; which is the Reaſon why it has been ſo long unknown. In order to find it out, they make an Inciſion in the *Pleura*, on the Right Side of the *Vertebræ* of the Back, and take off the Fat that is under the *Pleura*: But to have a full Sight of it, they open a Dog four Hours after he has been well fed; they tie the upper Part of the Conduit, to ſtop the running of the Chyle; and then that Conduit may be plainly ſeen. Another Method that is ſometimes uſed, is to make a Criminal eat a great deal not long before his Execution, and to open him quickly after his Death: One may then very eaſily ſee the lacteal Veſſels, the Receptacle of the Chyle, and the *Ductus Thoracicus*.

The

* *This Extract is taken from the* Journal des Scavans.

The Author of this Diſſertation propoſes another Method, which (ſays he) was never thought of before. One muſt ſeek under the Receptacle of the Chyle, near the Loins, ſome Lymphatick Veſſels, and make a Hole in the largeſt, and put into it the End of a ſmall Tube to blow into that Veſſel: For then the Air getting in will raiſe a ſmall Bliſter in the Receptacle, and at the ſame time ſwell all the neighbouring Parts: That ſame Air will get into the Left *Vena Subclavia*, from thence into the hollow Vein, and at laſt into the Right Ventricle of the Heart. The thing will be more plain, if ſome Milk be let into the Veſſel inſtead of Air; which may be performed with the Help of a Syringe. Such is the Author's Method to find eaſily the *Ductus Thoracicus*, and the Receptacle of the Chyle. He gives an Account of ſome Obſervations, which he made when he uſed that Method. He tells us, among other Things, that having opened the dead Body of a Man in *March* 1711. he found the *Ductus Thoracicus* reaching into the Right *Vena Subclavia*. Which is a Thing ſo extraordinary, that *Diemerbroek* affirms, he never ſaw it.

We omit ſeveral other Obſervations, that will be very acceptable to the Curious Anatomiſts.

ARTICLE L.

PARIS.

MR. *De Reaumur* has diſcovered a new Tincture of Purple. He read a Diſcourſe upon that Subject in the firſt Aſſembly of the *Royal Academy of Sciences* held after the Vacation in 1711.

He obſerved, That notwithſtanding what has been written by the Moderns concerning the Purple Colour, ſo much valued by the Ancients, the Nature of the Liquor from which it proceeded, is very little known; and that the Tracts relating to this Subject, are only a Kind of a Commentary upon ſome Paſſages of *Ariſtotle* and *Pliny*. Whoever deſigns to make any Diſcovery in natural Things, ought to conſult Nature itſelf, rather than the Naturaliſts. We find ſeveral Particulars concerning the Purple Colour in the Two Authors juſt now mentioned; but they are more proper to raiſe our Curioſity than to ſatisfy it.

Tho' thoſe Authors (ſaid Mr. *De Reaumur*) have mentioned in ſeveral Places, that Shell-Fiſh, which afforded a Liquor for a Purple-die; tho' they treat of its Birth; tho' they tell us how long it lived, how it was got, how that precious Liquor was taken from it, and prepared; yet the Tincture of Purple, known to the Ancients, was reckoned among loſt Secrets. Hence it is, that the Obſervations of a late *Engliſh* Writer upon the Purple-die, ariſing from a Shellfiſh very common upon the Coaſts of *England*, appeared a new thing.

That

That Shell-Fiſh is only one of thoſe Kinds included under the Word *Buccinum* by the Ancients, becauſe the Figure of thoſe Shells is ſomewhat like that of a Hunter's Horn. *Pliny* (Lib. VII. Cap. 36.) mentions Two Sorts of Shell-Fiſh, that afford a Purple-die. The Firſt are all the ſeveral Kinds of ſmall *Buccinum's*; and the Second, the Shell-fiſh called *Purpura*, as well as the Colour it affords.

Mr. *De Reaumur* obſerved, That the latter Sort is not to be found upon our Shores; but they frequently afford a ſmall Kind of *Buccinum*, the largeſt whereof are about Twelve or Thirteen Lines long, and about Seven or Eight in Diameter, in the thickeſt Part of them. Thoſe Shells are winded in a Spiral manner, like thoſe of our Garden-Snails, but ſomewhat more ſtretched out.

As I was conſidering the Shell-Fiſh of that Kind upon the Shore, ſaid Mr. *De Reaumur*, I found a new Tincture of Purple, which I was not looking for. I obſerved, that the *Buccinum's* were generally gathered together about ſome Stones, or under ſome ſandy Arches formed by the Sea; and that they lay there in ſuch plentiful Numbers, that one might take up Handfulls of them; whereas they were diſperſed up and down every where elſe. I obſerved at the ſame Time, that thoſe Stones, or that Sand, were full of ſmall Grains, of a Figure ſomewhat like that of an Elliptick Spheroid. Thoſe Grains were above Three Lines long, and above one Line broad. They ſeemed to contain a White Liquor inclining to Yellow; a Colour not much unlike that of the Liquor taken from the *Buccinum's* for a Purple-die. This Reſemblance, and the Manner how the *Buccinum's* were always gathered together about thoſe ſmall Grains, made me think that the ſame Grains might perhaps afford a Purple-die, like that which is taken from that Shell-Fiſh. I reſolved to take a narrower View of thoſe Grains; and I perceived that ſome of them looked Reddiſh.

leſs heard of *Servetus*; that he is the ſame Perſon, of whom *Bucer*, tho' otherwiſe a moderate Man, ſaid in the Pulpit, that he deſerved to have his Entrails plucked out, and to be torn in Pieces. " Is eſt de " quo fidelis Chriſti Miniſter, & ſanctæ memoriæ " D. Bucerus, cum alioqui manſueto eſſet ingenio, " pro ſuggeſtu pronunciavit, dignum eſſe qui avulſis " viſceribus diſcerperetur ". *Calvin* adds, that *Servetus* was apprehended and impriſoned by his means. " Tandem huc malis auſpiciis appulſum, unus ex " Syndicis, me autore, in carcerem duci juſſit. Ne- " que enim diſſimulo quin officii mei duxerim, ho- " minem pluſquam obſtinatum & indomitum, quoad " in me erat, compeſcere, ne longius manaret con- " tagio ". Afterwards *Calvin* repreſents to *Sulcerus*, that the Priſoner is guilty of the moſt pernicious Errors, that can be thought of; and that far from expreſſing any Repentance, he maintains them with an intolerable Pride and Obſtinacy. The Deſign of this Letter does plainly appear from the following Words. " Sed quia tibi curæ fore ſpero, " ut hominis impietas quibus meretur elogiis pinga- " tur, plura non addam. Tantum unius rei te ad- " monitum volo, Quæſtorem urbis, qui tibi has lit- " teras reddet, in hac cauſa recto eſſe animo, ut " ſaltem exitum quem optamus, non fugiat. Uti- " nam veteres tui diſcipuli eodem modo animati " forent ".

The 23d of *Auguſt*, *Calvin* writ a Letter * to the Miniſters of the Church of *Francfort*, whereby he informed them, that *Servetus* had printed at *Vienne* a Book full of Errors and Blaſphemies; that many Copies had been ſent to *Francfort* the laſt *Eaſter*-Fair; that the Printer's Factor, being a pious Man, had not been willing to expoſe them to Sale; and that the

* Ubi ſupra, *pag.* 115.

the Bearer of that Letter would tell them in what Warehouſe they were to be found. Laſtly, he deſires thoſe Divines to burn † all thoſe Books. He acquaints them, that the Author is a cloſe Priſoner; and adds, that he hopes *Servetus* will be quickly puniſhed. " Auctor ipſe tenetur in carcere a Ma-" giſtratu noſtro, &. propediem, ut ſpero, daturus eſt " pœnas ".

Bullinger, another Divine of *Switzerland*, writ a Letter ** to *Calvin*, dated *September* 14. which contains a remarkable Paſſage. The Lord (ſays he) has given the Magiſtrates of *Geneva* a fair Opportunity of clearing themſelves and the Church from Hereſy by delivering *Servetus* into their Hands. Therefore if they treat that Raſcal as he deſerves, all the World will ſee that the *Genevois* hate Blaſphemers; that they proſecute with the Sword of Juſtice thoſe Hereticks, who are truly obſtinate; and that they maintain and vindicate the Glory of God. " Obtulit quidem Dominus materiam per occaſio-" nem accommodatiſſimam Ampliſſimo Senatui Ge-" nevenſi ſe & Eccleſiam expurgandi a labe ſeu " fœditate hæreſeos, dum Servetum illum Hiſpanum " in manus ejus dedit —— Si ergo huic rependeret " Ampliſſimus Senatus, quod blaſphemo nebuloni de-" betur, totus Orbis cerneret Genevenſes blaſphe-" mos odiſſe; hæreticos, qui vere ſunt pertinaces hæ-" retici, gladio juſtitiæ proſequi; & gloriam Maje-" ſtatis divinæ vindicare ".

I find the following Words in a Letter ‡ of *Calvin* to *Bullinger*, dated *October* 25. " 'Tis not " known

† *All the Copies of the* Chriſtianiſmi Reſtitutio, *except ſome few, were burnt at* Vienne, *and at* Francfort; *which is the Reaſon why that Book is ſo ſcarce.*

** Ubi ſupra, *pag.* 127.

‡ Ibid.

" known yet what will be the Fate of that Man " (*Servetus*). However, as far as I can gueſs, the " Judges will condemn him To-morrow, and he " will be executed the next Day ". *Quid de homine futurum ſcit, nondum ſcitur. Quantum tamen conjecturis aſſequor, cras feretur in Curia judicium, perendie vero ad ſupplicium ducetur.*

It appears to me, that the 23d of *October* the Judges were reſolved to condemn *Servetus* to be burnt alive. I infer it from a Paſſage relating to that Day, which I ſhall inſert in the Margin *.

Accordingly on the 26th of the ſame Month, that unfortunate Heretick was actually condemned to undergo that Puniſhment. *Beza* did not ſcruple to ſay, That he was condemned *ex omnium etiam Helveticarum Eccleſiarum ſententia* †.

On the ſame Day (*October* 26.) *Calvin* acquainted *Farel*, how *Servetus*'s Caſe ſtood. That Letter being very Curious, I ſhall tranſcribe the greateſt Part of it. " The †† Meſſenger (*ſays he*) that was ſent

---

* " Après avoir entendu les reſponces avant miſes, " & l'arreſt aujourdhuy faict, enſemble *l'advis des* " *Sieurs Miniſtres des Egliſes*, l'on a remis ledit Inquys " Michel Servet à ouir la bonne volonté de Meſſi- " eurs, & à dire droict de jour à jour ".

† *See my laſt Letter.*

†† Rediit ab Helvetiis nuncius. Uno conſenſu pronunciant omnes, Servetum impios errores, quibus olim turbavit Satan Eccleſiam, nunc renovaſſe, & monſtrum eſſe non ferendum. Cordati Baſilienſes. Tigurini omnium vehementiſſimi. Nam & impietatum atrocitas graviter ab illis exprimitur, & hortantur Senatum noſtrum ad ſeveritatem. Subſcribunt Schaphuſiani.

" ſent to the *Swiſs*, is come back. They all unani-
" mouſly declare, that *Servetus* has revived the im-
" pious Errors, with which Satan did formerly
" diſturb the Church, and that he is an intole-
" ble Monſter. Thoſe of *Baſil* are right. Thoſe
" of *Zurich* are the moſt violent, (*Tigrium ani-*
" *um vehementiſſimi*); for they expreſs the Hei-
" nouſneſs of his Impiety in very emphatical Words,
" and exhort our Magiſtrates to uſe him ſeverely.
" Thoſe of *Schafhauſen* ſubſcribe to their Judgment.
" The Letter of the Divines of *Berne*, which is alſo
" to the Purpoſe, is attended with that of their Se-
" nate, whereby our Magiſtrates have been very
" much animated. *Cæſar*, a comical Man, who
" pretended to be ſick for Three Days, came to
" Court at laſt, to acquit that profligate Fellow;
" for he was not aſhamed to propoſe, that the
" Cauſe ſhould be removed to the Council of *Two*
" *Hundred*. Nevertheleſs he has been condemn-
" ed without any Diſpute. He will be executed
" to morrow. We have endeavoured to commute
" that ſort of Death; but it was in vain. I will
" tell you when I ſee you, why the Judges have not
" granted our Requeſt". Tis obſervable, that this Letter was written to *Farel* at *Neufchatel* the 26th of *October*; and that he arrived at *Geneva* the next Day, and conſequently before he could receive it. I believe he came to *Geneva* of his own Motion, to be preſent at *Servetus*'s Execution: He had a mind to

---

Schaphuſiani. Bernenſium literis etiam appoſitis accedunt & Senatus literæ, quibus non parum ſtimulati ſunt noſtri. Cæſar comicus ſimulato per triduum morbo, in Curiam tandem aſcendit, ut ſceleratum illum pœna eximeret. Neque enim erubuit petere ut cognitio ad Ducentos veniret: ſine controverſia tamen damnatus eſt. Cras ad ſupplicium ducetur. Genus mortis conati ſumus mutare, ſed fruſtra. Cur nihil profecerimus, coram narrandum duximus. *Ubi ſupra, pag.* 115.

to ſee whether that Heretick *would edify the Spectators* *.

At laſt on the 27th of *October*, *Servetus* was ſentenced † to be burnt alive. Here follows the Sentence, with the Proceſs prefixed to it.

Procés **

fait & formé par devant Nos très redoubtés Seigneurs Sindiques, Juges des Cauſes criminelles de ceſte Cité à la pourſuite & inſtance du Seigneur Lieutenant de ceſte dite Cité, ès dites cauſes inſtant

Contre
Michel Servet de Ville-neuve
au Royaume d' Arragon
en Eſpagne.

" LEquel premierement eſt eſté atteint d' avoir, " il y a environ 23 à 24 ans, fait imprimer " un Livre à Agnon (*it ſhould be* Haguenau) en Al- " lemagne contre la Sainte & Individue Trinité, con- " tenant pluſieurs & grands Blaſphemes contre icelle, " grandement

---

* *See my laſt Letter.*

† " Le 27 Octobre 1553. Le Suſdit Michel Servet " a eſté condamné à eſtre bruſlé, & leuë la Sentence " par le Sieur Sindicq Darlod, a eſté executée, & " les Livres bruſlés ".

** *Theſe Two Pieces do perfectly agree with the Original: Only there are ſome Words, in which the Orthography is not exactly the ſame.*

" grandement ſcandaleux ès Egliſes des dites Alle-
" magnes : lequel livre li a ſpontanément confeſſé a-
" voir fait imprimer, nonobſtant les remonſtrances
" & corrections à luy faittes de ſes faulſes opinions
" par les ſçavans Docteurs Evangeliſtes des dites Al-
" lemagnes.

" Item, Et lequel livre a eſté par les Docteurs d'
" icelles Egliſes d'Allemagne, comme plein d' here-
" ſies, reprouvé, & ledit Servet rendu fugitif des di-
" tes Allemagnes, à cauſe du dit livre.

" Item, Et nonobſtant cela led. Servet a perſeveré
" en ſes faulſes erreurs, infectant d' icelles pluſieurs a
" ſon poſſible.

" Item, Et non content de cela, pour mieux
" divulguer & eſpancher ſon dit venin & hereſie,
" depuis peu de temps en ça il a fait imprimer un
" autre livre à cachette dans Vienne en Dauphiné,
" rempli des dites hereſies, horribles & execrables
" blaſphemes contre la Sainte Trinité, contre le Fils
" de Dieu, contre le Bapteſme des petits Enfans, &
" autres pluſieurs ſaints paſſages & fondemens de la
" Religion Chreſtienne.

" Item, A ſpontanément confeſſé qu' en iceluy
" livre, il appelle ceux qui croient en la Trinité,
" *Trinitaires* & Atheiſtes.

" Item, Et qu'il appelle icelle Trinité, un D——
" & monſtre à tr--s t----tes.

" Item, Et contre le vrai fondement de la Religi-
" on Chreſtienne, & blaſphemant deteſtablement con-
" tre le Fils de Dieu, a dit Jeſus Chriſt n'eſtre Fils
" de Dieu de toute éternité, ains tant ſeulement de-
" puis ſon Incarnation.

" Item, Et contre ce que dit l'Eſcriture Jeſus Chriſt
" eſtre Fils de David ſelon la chair, il le nie mal-

" heureuſement, diſant icelui eſtre créé de la ſub-
" ſtance de Dieu le Pere, ayant receu trois Elemens
" d' icelui, & un tant ſeulement de la Vierge; en
" quoy meſchamment il pretend abolir la vraye &
" entiere Humanité de Noſtre Seigneur Jeſus Chriſt,
" la ſouveraine conſolation du povre genre humain.

" Item, Et que le Bapteſme des petits Enfans n'eſt
" qu' une invention Diabolique & Sorcellerie.

" Item, Et pluſieurs autres points & articles, &
" execrables blaſphemies, deſquels le dit livre eſt tout
" farci, grandement ſcandaleux, & contre l' hon-
" neur & Majeſté de Dieu, du Fils de Dieu, & du
" Saint Eſprit: qui eſt un cruel & horrible meur-
" triſſement, perdition & ruine de pluſieurs povres
" ames, eſtans par ſa deſſus dite deloiale & deteſt-
" able doctrine trahies. Choſe épouvantable à reci-
" ter.

" Item, Et lequel Servet rempli de malice intitu-
" la iceluy ſon livre, ainſi dreſſé contre Dieu &
" ſa ſainte Doctrine Evangelique, CHRISTIA-
" NISMI RESTITUTIO, qui eſt à dire, *Reſti-*
" *tution du Chriſtianiſme*; & ce pour mieux ſe-
" duire & tromper les povres ignorans, & pour plus
" commodément infecter de ſon malheureux & meſ-
" chant venin les lecteurs de ſon dit livre, ſous
" l' ombre de bonne doctrine.

" Item, Et outre le deſſus dit livre, aſſaillant par
" lettres meſmes noſtre Foy, & mettant peine icel-
" le infecter de ſa poiſon, a volontairement con-
" feſſé & reconnu avoir eſcrit lettre à un des Mi-
" niſtres de cette Cité, dans laquelle entre autres
" pluſieurs horribles & enormes blaſphemes contre
" noſtre ſainte Religion Evangelique, il dit noſtre
" Evangile eſtre ſans Foy & ſans Dieu, & que
" pour un Dieu nous avons un C——re à tr—s
" t—tes.

" Item,

" Item, Et a davantage volontairement confeſſé " qu' au deſſus dit lieu de Vienne, a cauſe d'icelui, " meſchant & abominable livre & opinions, il fut " fait priſonnier; les quelles priſons perfidement il " rompit & échapa.

" Item, Et n'eſt ſeulement dreſſé le dit Servet en " ſa Doctrine contre la vraie Religion Chreſtienne; " mais comme arrogant innovateur d'hereſies, con- " tre la Papiſtique, & autres; ſi que à Vienne " meſme il eſt eſté bruſlé en Effigie, & de ſes dits " livres cinq bales bruſlées.

" Item, Et nonobſtant tout cela, eſtant ici ès " priſons de cette Cité detenu, n'a laiſſé de perſi- " ſter malicieuſement en ſes dites meſchantes & de- " teſtables erreurs, les taſchant ſouſtenir avec in- " jures & calomnies contre tous vrais Chretiens & " fideles tenementiers de la pure immaculée Religi- " on Chreſtienne, les appellant *Trinitaires*, Atheiſtes " & Sorciers, nonobſtant les remonſtrances à luy " déja dès long temps en Allemagne, comme eſt dit, " faites, & au mepris des reprehenſions, empriſonne- " mens & corrections à luy tant ailleurs qu'icy fai- " tes. Comme plus amplement & au long eſt con- " tenu en ſon Procés.

SENTENCE.

" NOUS Sindiques, Juges des Cauſes Crimi- " nelles de cette Cité, aians veu le Procés " fait & formé par devant Nous, à l'Inſtance de " noſtre Lieutenant ès dites cauſes inſtant, contre " toi Michel Servet, de Ville-neuve au Royaume " d'Arragon en Eſpagne, par lequel & tes volon- " taires confeſſions en nos mains faites, & par plu- " ſieurs fois réiterées, & tes livres devant Nous " produits, Nous conſte & appert Toy Servet

" avoir dès long temps mis en avant Doctrine
" fauſſe & pleinement hereticale, & icelle, mettant
" arriere toutes remonſtrances & corrections, avoir
" d'une malicieuſe & perverſe obſtination, perſeve-
" remment ſemée & divulgée juſques à l'impreſ-
" ſion de livres publics, contre Dieu le Pere, le
" Fils, & le Saint Eſprit ; bref contre les vrais
" fondemens de la Religion Chreſtienne, & pour
" cela taſché de faire ſchiſme & trouble en l'Egliſe
" de Dieu, dont maintes ames ont peu eſtre ruinées
" & perdues, (choſe horrible & épouvantable, ſcan-
" daleuſe & infectante) & n'avoir eu honte ni hor-
" reur de te dreſſer totalement contre la Majeſté
" Divine & Sainte Trinité ; ains avoir mis peine,
" & t'eſtre emploié obſtinément à infecter le mon-
" de de tes hereſies & puante Poiſon hereticale.
" Cas & crime d'hereſie grief & dereſtable, &
" meritant grieve punition corporelle. A
" ces cauſes, & autres juſtes à ce Nous mouvan-
" tes, deſirans de purger l'Egliſe de Dieu de tel
" infectement, & retrancher d'icelle tel mem-
" bre pourri ; aians eu bonne participation de con-
" ſeil avec nos Citoiens, & aians invoqué le nom
" de Dieu, pour faire droit jugement, ſeans pour
" Tribunal au lieu de nos Majeurs, aians Dieu &
" ſes ſaintes Eſcritures devant nos yeux, diſans, *Au*
" *nom du Pere, du Fils, & du Saint Eſprit* ; par
" cette noſtre definitive Sentence, laquelle donnons
" ici par eſcrit, Toy Michel Servet condamnons à
" devoir eſtre lié & mené au lieu de *Champel*, &
" là devoir eſtre à un pilotis attaché, & bruſlé
" tout vif avec ton livre, tant eſcrit de ta main qu'
" imprimé, juſques à ce que ton corps ſoit reduit
" en cendre ; & ainſi finiras tes jours, pour donner
" exemple aux autres, qui tel cas voudroient com-
" metre. Et à vous, Noſtre Lieutenant, comman-
" dons noſtre preſente Sentence faites mettre en
" execution.

That

That is,

PROCESS drawn up before our moſt dreaded Lords the Syndics, Judges of Criminal Cauſes in this City, at the Purſuit and Inſtance of the Lord Lieutenant of the ſaid City,

Againſt

Michael Servetus *of* Villanueva *in the Kingdom of* Arragon *in* Spain.

" WHO, in the firſt Place, has been convict-
" ed of having, about 23 or 24 Years
" ago, cauſed a Book to be Printed at *Agnon* (*it*
" *ſhould be* Haguenau) in *Germany*, againſt the ho-
" ly and undivided Trinity, containing many great
" Blaſphemies againſt it, which have occaſioned a
" great Scandal in the Churches of the ſaid *Ger-*
" *many*: Which Book he has freely confeſſed to
" have Printed, notwithſtanding the Remonſtrances
" made to him about his falſe Opinions, by
" the Learned Evangelical Doctors of the ſaid *Ger-*
" *many*.

" *Item*, The ſaid Book was condemned by the
" Doctors of the ſaid Churches of *Germany*, as
" being full of Hereſies; and the ſaid *Servetus* ran
" away from the ſaid *Germany*, on Account of the
" ſaid Book.

" *Item* Notwithſtanding this, the ſaid *Servetus* has
" perſiſted in his Errors, infecting many People with
" them.

" *Item*, Not contented with this, the better to " ſpread his Venom and Hereſy, he has not long " ſince cauſed another Book to be Printed private- " ly at *Vienne* in *Dauphine*, full of the ſaid Here- " ſies, and horrid and execrable Blaſphemies againſt " the Holy Trinity, againſt the Son of God, and " Infant-Baptiſm, and againſt many other Arti- " cles and Fundamental Points of the Chriſtian Re- " ligion.

" *Item*, He has freely confeſſed that in the ſaid " Book he calls thoſe, who believe the Trinity, " *Trinitarians* and Atheiſts.

" *Item*, He calls the Trinity a D—— and a " M—ter with th—e H—ds *.

" *Item*, Contrary to the true Foundation of the " Chriſtian Religion, and blaſpheming horribly a- " gainſt the Son of God, he ſays that Chriſt is not " the Son of God from all Eternity, but only from " the Time of his Incarnation.

" *Item*, Whereas the Scripture ſays, That Jeſus " Chriſt is the Son of *David* according to the Fleſh, " he wretchedly denies it, and ſays he was form- " ed of the Subſtance of God the Father, having " received three Elements from him, and one on- " ly from the Virgin; whereby he wickedly pre- " tends to deſtroy the true Humanity of our Lord " Jeſus Chriſt, the ſovereign Comfort of poor Man- " kind.

" *Item*,

---

* *The Word* Blaſphemy *is very ambiguous, when applied to Hereticks. However, I have ſo great an Horror for every thing that goes by that Name, that I have contracted the Words of that extravagant Heretick.*

" *Item*, That Infant-Baptiſm is a diabolical Inven-
" tion and a mere Conjuration.

" *Item*, Many other Things, and execrable Blaſ-
" phemies, with which the ſaid Book is all over
" ſtuffed, very ſcandalous, and againſt the Honour and
" Majeſty of God, the Son of God, and the Holy
" Spirit: Which is a cruel and horrid Murthering,
" Perdition, and Deſtruction of many poor Souls,
" that are ſpoiled by the ſaid falſe and execrable Do-
" ctrine. A dreadful thing to be mentioned.

" *Item*, The ſaid *Servetus* being full of Malice
" has entituled the ſaid Book, written againſt God,
" and his Evangelical Doctrine, *CHRISTIANISMI*
" *RESTITUTIO*, that is, *Chriſtianity Reſtored*;
" the better to ſeduce and deceive ignorant People,
" and that he might more eaſily infect the Readers
" of the ſaid Book with his wretched and perni-
" cious Venom, under Pretence of teaching a good
" Doctrine.

" *Item*, Beſides the ſaid Book, attacking our Faith
" even with Letters, and endeavouring to infect it
" with his Poiſon, he has freely confeſſed and ac-
" knowledged to have writ a Letter to one of the
" Miniſters of this City, in which among many
" horrid and enormous Blaſphemies againſt our Ho-
" ly Evangelical Religion, he ſays our Goſpel is
" without Faith, and without a God, and that
" inſtead of a God we have a th——e H——d
" C——us.

" *Item*, He has moreover confeſſed, that he was
" committed to Priſon in the above-ſaid City of
" *Vienne*, which he perfidiouſly broke, and made
" his Eſcape.

" *Item*, The ſaid *Servetus* did not only riſe up
" againſt the true Chriſtian Religion, but like an

" arrogant Broacher of Hereſies, againſt the Popiſh, " and others; in ſo much that he was burnt in " Effigie at *Vienne* with Five Bales of his Books.

" *Item*, Notwithſtanding all this, being committed to the Priſon of this City, he has maliciouſly " perſiſted in his pernicious and deteſtable Errors, " endeavouring to maintain them with injurious " Words and Calumnies againſt all true Chriſtians, " and faithful Profeſſors of the pure and uſpotted " Chriſtian Religion, calling them *Trinitarians*, A- " theiſts, and Conjurers, notwithſtanding the Remon- " ſtrances made to him long ago in *Germany*, as " has been ſaid, and tho' he has been reproved, and " impriſoned here and elſewhere. As may be ſeen " more at large in his Trial.

The SENTENCE.

" WE Syndics, Judges of Criminal Cauſes in " this City, having ſeen the Proceſs drawn " up before us, at the Inſtance of our Lieutenant, " againſt thee *Michael Servetus* of *Villanueva* in the " Kingdom of *Arragon* in *Spain*, whereby, and al- " ſo by thy voluntary Confeſſions made in our Pre- " ſence, and repeated ſeveral Times, and by thy " Books produced before us, it plainly appears to " us, that Thou, *Servetus*, haſt long ago put forth " a falſe and heretical Doctrine, and that ſlighting " all Remonſtrances and Reproofs, thou haſt with " a malicious and wicked Obſtinacy continued to " ſpread and publiſh it, ſo far as to print Books " againſt God the Father, the Son, and the Holy " Ghoſt, in ſhort, againſt the true Foundation of " the Chriſtian Religion, endeavouring to cauſe a " Diſturbance in the Church of God, whereby ma- " ny Souls might have been deſtroyed and undone; (a " Thing horrid and dreadful, ſcandalous and infect- " ing) and that thou haſt not been aſhamed, nor " afraid,

" afraid, of riſing up againſt the Divine Majeſty, " and the Holy Trinity, doing thy utmoſt Endea- " vours to infect the World with thy Hereſies and " ſtinking Heretical Poiſon. For theſe Cauſes, and " others moving us thereunto, deſiring to clear the " Church of God from ſuch an Infection, and " to cut off ſuch a rotten Member; having con- " ſulted our Citizens, and invoked the Name of " God to give a right Judgment; ſitting in the " Place of our Anceſtors; having God and his " Holy Scripture before our Eyes; ſaying, *In the* " *Name of the Father, and of the Son, and of the* " *Holy Ghoſt*; by this our definitive Sentence, which " we give in Writing, we condemn Thee, *Michael* " *Servetus*, to be bound, and carried to the Place " called *Champel*, and there to be faſtened to a " Poſt, and burnt alive with thy Books, both writ- " ten with thy own Hand and Printed, till thy Bo- " dy be reduced to Aſhes; and thus thou ſhalt end " thy Days, to give an Example to others, who " would do the like. We command you, our Lieu- " tenant, to cauſe our preſent Sentence to be put " in Execution.

It were an eaſy Thing to make ſeveral Obſerva- tions upon that Proceſs, and that Sentence; but I confine myſelf to Matters of Fact.

I am,

Sir, &c.

See the Seventh Letter in Art. LIII.

ARTICLE

ARTICLE LII.

REPONSE aux Objections contre le Projet d'une nouvelle Grammaire, pour apprendre l'Hebreu & les autres Langues Orientales ſans Points. Par M. MASCLEF Chanoine d'Amiens.

That is,

AN ANSWER to the Objections that may be raiſed againſt the Project † of a new Grammar, to learn Hebrew, *and other Oriental Languages without Points.* By M. MASCLEF, *Canon of* Amiens.

I SHALL neither tranſlate this Diſcourſe, nor make a full Extract of it; being of Opinion, that it will be ſufficient to enlarge upon that Part, whereing the Author undertakes to ſhew, that the Truth of his New Method has been fully proved by his own Experience.

About

† *I have inſerted the Firſt Part of that Project above in Art.* XIII, *and the Second Part in Art.* XXX.

About the latter End of the Year 1694. M. *Maſclef* being diſcouraged a Third Time from learning *Hebrew*, by Reaſon of the Difficulties he met with in the very beginning of the common Grammars, and becauſe he knew the greateſt Proficients in that Language cannot eaſily read and tranſlate it without Points; it came into his Thoughts to enquire, whether *Hebrew* might be learned without the help of Points. He knew thoſe Vowels are a new Invention, and that *Hebrew* was formerly read and learn'd without them; from whence he inferr'd, that it was not impoſſible to read and learn it ſtill in the ſame manner. He ſaw that the Want of Vowels was the only Reaſon why *Hebrew* could not be read without Points; but he perceived at the ſame time, that Vowels were to be found in a great many Places, (for he could not believe that ו י ה א were Conſonants,) and that they might be uuderſtood in thoſe Places where they are wanting; that the Senſe of the Words lying in the Characters, he might ſupply any Vowels; it being an indifferent thing whether he pronounced *Hebrew* as the Ancients did, or according to the Method of the *Maſſorets*, or in a new way, provided he underſtood himſelf, and had ſome ſhort and eaſy Rules to know conſtantly in what place he was to ſupply Vowels, and what Voweis were to be ſupplied. Having examined ſeveral ways of ſupplying thoſe Vowels, and duly conſidered the Advantages and Inconveniencies ariſing from each of them, at laſt the Method mentioned in his *Project* came into his Mind. It appeared to him very eaſy: He tried to read according to that Method; and in a Quarter of an Hour he read with great Facility.

Being well pleaſed with this Diſcovery, he enquired whether the Grammar would agree with that Method, and whether the Characters without Points would enable him to diſtinguiſh all the Parts of Speech one from another, and their ſeveral Modifications. He immediately perceived, that there was no Difficulty

Difficulty in his Method, as to thoſe Parts of Speech that are undeclinable; and that Dictionaries would teach the Nature of thoſe Words, and their Significations, in the ſame Manner, and with the ſame Facility, as they are learned by the uſual Methods. He made the Experiment. It anſwered his Expectation.

Our Author proceeded to thoſe Parts of Speech, that are declined and conjugated; and obſerved, that it was generally an eaſy thing to diſtinguiſh the Genders, the Numbers, and ſome Caſes of Nouns and Paticiples by the Characters without the Help of Points. Afterwards he perceived, that it was much the ſame thing with the Verbs, the more becauſe the *Hebrew* Verbs have few Tenſes and Moods; that one might eaſily diſtinguiſh the Preter-Tenſe and the Future, their figurative Characters being wholly different; that the Perſons and Numbers of thoſe Two Tenſes are alſo ſufficiently diſtinguiſhed by their Characters; that it was likewiſe an eaſy thing to diſtinguiſh a conſiderable part of the Conjugation *Kal* from *Niphal*, *Hiphil*, *Hophal* and *Hithphaël*; and that the Four laſt Conjugations having different figurative Letters, he might alſo generally diſtinguiſh them one from another. 'Tis true he perceived that the Conjugations *Piel*, *Pual*, and even *Poel* could not be diſtinguiſhed from *Kal* without the Help of Points. But far from looking upon it as an Inconveniency, he took it to be an Advantage of his New Method; being of Opinion, that ſince thoſe Three Conjugations ſeem to be a mere Invention of the *Maſſorets*, becauſe their Difference from *Kal* lies only in the Points, they might very well be left out; by which Means ſome Difficulties of the *Hebrew* Grammar would vaniſh away.

M. *Maſclef* adds, that the only Difficulty he met with, concerns ſome Modifications, which cannot be diſtinguiſhed by the Characters, and ſome ambiguous Words, the Senſe whereof is only determined by the Points.

Points. But, ſays he, all thoſe who read the Bible without Points, find themſelves engaged in the ſame Difficulty. Beſides, it is a Queſtion whether certain Words ought to have the Modification and the Senſe beſtowed upon them by the Pointing of the *Maſſorets*. Laſtly, he was apt to believe that the Senſe and Modification of thoſe ambiguous Words might be generally determined by the Exigency of the Place, as it frequently happens in all other Languages, either dead or living.

Thus, perceiving no other Difficulty but what he thought he might eaſily overcome, he began to tranſlate. He knew it was not neceſſary to underſtand the Grammar thoroughly in order to go about ſuch a Work. The Rules he had obſerved in the common Grammars, to know the different Modifications of Nouns and Verbs, with the help of the Letters, appeared to him ſufficient for a beginning, being of Opinion that he might learn the reſt by Uſe and Exerciſe. The firſt Eſſays of his Tranſlation ſucceeded beyond his Hopes: He went on, and made a new Progreſs every Day.

Hitherto he had read but few critical Books upon the Holy Scripture, having turned his Studies another way. He read ſome then, and among others the critical Hiſtory of the *Old Teſtament*, wherein he found many things, that convinced him of the Solidity of his Deſign, and how neceſſary it was to put it in Execution.

The Author having found out the Secret of reading *Hebrew* without Points, went on, and with the help of the common *Grammars*, leaving out every thing that concerns the Points, he happily read all the *Hebrew* Bible. He made the ſame Experiment upon the *Chaldaick* Text of *Daniel* and *Ezra*, upon all the *Chaldaick* Paraphraſes, and a great Part of the *Syriack* Verſion, both of the *Old* and *New Teſtament*, and upon ſome Pieces of the *Samaritan*; wherein he had the

the hard Words which *Servetus* had given him. He added, That he had endeavoured for the Space of Sixteen Years to reclaim him from his Errors; that he had writ to him with great Mildneſs, and continued to uſe him like a Friend, till he ſaw that *Servetus* inveighed againſt him, becauſe he had freely reproved him. He exhorted the Priſoner to pray God that he would forgive him, for having attempted *to pluck out three Hypoſtaſes* out of his Eſſence, *&c.* When *Calvin* perceived that his Exhortations made no Impreſſion upon the Priſoner, *He did not preſume to be wiſer than his Maſter, and according to St.* Paul's *Command, went away from that Heretick, who was condemned by his own Conſcience.*

Calvin tells * us, That when *Servetus* heard he was condemned to Death, ſometimes he appeared Speechleſs and without any Motion, ſometimes he fetched deep Sighs, and ſometimes he made great Lamentations like a Madman, and that he cried out, *Mercy, Mercy, after the* Spaniſh *way.* Here follow ſome Verſes, which are a *Parody* of a Poem written by the *French* Poet *Theophile.* That *Parody* was made by an Admirer of *Servetus*, or rather by an Enemy to Perſecution. It has been prefixed to my Manuſcript of *Servetus*'s Book intituled *Chriſtianiſmi Reſtitutio.*

MOY, qui dans la Cité des gehennes,
Viſitay Servet en priſon,
Et qui vids le bruſlant tiſon
Achever ſes dernieres peines:
Je t'adjure par le diſcours,
Dont il voulut finir ſes jours,
De le voir peinct dans cet ouvrage,
Ou j'ay faict auſſy peu d'effort,

Qu'en

* Ub. ſup. pag. 836, 837.

Qu'en fiſt ce genereux courage,
Dans les atteintes de la mort.

Quelques Seigneurs picquez d'envie,
De le veoir ſi bien raiſonner,
Aprez l'avoir faict condamner,
Allongerent un peu ſa vie,
Afin que la mort euſt loiſir,
Auparavant que le ſaiſir,
De ſe peindre plus effroyable,
Et ſans ceſſe luy diſcourir,
De ſon Arreſt impitoyable,
Pour le faire long temps mourir.

Et cependant tres ardamment
Servet ſans nul eſtonnement
Attendant à ſortir de l'onde,
Prioit le Createur du monde.
Dans ces importunes langueurs,
Encor parmy les rigueurs,
De la Juſtice inexorable,
Il m'eſtoit permis de le veoir,
Et d'un confort peu ſecourable,
Luy rendre mon dernier debvoir.

Quelques uns que les moeurs & l'aage
Attachoient à ſon amitié,
Par un meſme effort de pitié
Luy rendoient meſme teſmoignage:
Tous à l'object de ſon ennuy,
Eſtoient moins reſolus que luy;
Et conſolez par ſa parole,
Le voyant ſec parmy nos pleurs,
Comme moy venoient à l'eſchole,
De bien vivre dans les malheurs.

Tous les jours dans cet exercice
Il nous enſeignoit de mourir,
Sans perdre temps à diſcourir
Des cruaultez de la juſtice.

A la fin quand le juſte cours
De ſes incomparables jours
Fuſt achevé. &c. &c.

Le jour venu que la nature avare
Redemandoit une choſe ſi rare,
Sans eſpargner non plus ceſte belle ame,
Que le plus ſot du populaire infame;
Nous revenons pour la dernier fois
A l'entretien d'une ſi docte voix.

Ce coeur divin ſe tint tousjours plus ferme,
Lors qu'il ſe veid plus proche de ſon terme,
Sans que l'horreur de ſon treſpas certain
Y fiſt paroiſtre un mouvement humain;
L'eſprit plus fort, voyant ſa derniere heure,
Et qu'on le preſſe a changer de demeure.

Il falloit bien qu'une divine eſſence
Au grand Servet euſt donné la naiſſance:
Un ſens humain n'eſt jamais aſſez fort,
Pour ſe reſoudre a ſouſtenir la mort.
Luy dans l'object de ſa fin toute proche,
D'un front de marbre, & d'une ame de roche,
Monſtroit de l'oeil, du geſte, & du propos,
Qu'il demeuroit dans un profond repos,
Et que pour veoir des pleurs a ſon martyre,
Il euſt fallu quelque choſe de pire:
Et ne ſouffriſt jamais dans la priſon,
Qu'un ſeul ſouſpir fiſt honte a ſa raiſon.

Puis il s'aſſit, & tout ſe repoſant,
D'un eſprit grave, & d'un diſcours puiſſant,
Avant ſe taire il nous fiſt prendre envie,
De l'aller ſuyvre au ſortir de la vie.

Voyez, dict il, comme au plus grand malheur,
La volupté ſuit de prez la douleur:
J'ay ce ſoulas, a cauſe de la chaiſne,
Et ce plaiſir a cauſe de ma peine.

Je

Je beni le Juge & la Loy :
Ceſte rigueur ne m'eſt point dure ;
Et quiconque aura l'ame pure,
Aymera la mort comme moy.

Car je ſcay qu'eſloignant la maſſe de la terre,
Ou tant d'adverſitez m'ont tousjours faict la guerre,
Je ſeray comme un Dieu :
Et que dans l'aultre monde
Je doibs trouver un lieu,
Ou pour les gens de bien tant de douceurs abonde.

La les fatales ordonnances
Donnent les joyes & les tourmens ;
Les bons prennent les recompenſes,
Et les mauvais les chaſtiments.

C'eſt pour quoy ſans aucun remords,
Viſitant le pais des morts,
Mon eſprit joyeux imagine
Qu'il eſt icy comme eſtranger,
Et qu'il va d'un lieu paſſager,
Vers le lieu de ſon origine,
Ou nul ſans foy vraye & bonté,
Encore n'eſt jamais monté.

C'eſt ce grand palais de lumiere,
Ou noſtre parfaicte raiſon,
Doibt habiter une maiſon,
Plus heureuſe que la premiere,

A des felicitez ſi rares,
Se doibt donner tout noſtre ſoing ;
Car cette gloire de bien loing
Paſſe la pompe des Tiares.

I have read in a printed Book, that when *Servetus* was carried to the Place of Execution, *Calvin* ſtood at a Window, and ſmiled when he ſaw him go by ; but I am fully perſuaded that it is a horrid Calumny.

William Farel attended *Servetus* to his laſt Breath; and * that Divine had much á-dò to make him ſay, That he deſired the People ſhould pray for him. Thus *Servetus* ended his Days without ſpeaking, and ſhewing any ſign of Repentance †. I ſhall ſay nothing of ſeveral Circumſtances of his Execution, mentioned by *Sandius* ‡ and others, becauſe they appear to me fabulous or very uncertain.

Champel or *Champey*, a ſmall riſing Ground about a Muſket-ſhot from *Geneva*, was then the common Place of Execution. I had the Curioſity to viſit that Place, hardly known to any Traveller, and to ſee that very Spot of Ground, on which *Servetus* expired in the Flames. I ſhall occaſionally obſerve, That in the Year 1537, the Magiſtrates of *Geneva* ordered, that ſome large Stones, belonging to the Great Altar of the Cathedral Church, ſhould be carried to *Champel* to make a Gibbet. Some of thoſe Stones are ſtill to be ſeen in that Place.

It will not be improper to obſerve, That three Proteſtants were burnt at *Lyons* by the Papiſts, about Six Weeks before the Execution of *Servetus*. *Beza* ††† informs us of this Particular. That Illuſtrious Divine tells us, that ſome other Perſons of the Reformed Religion were alſo burnt in the ſame City, and in the ſame Year, before thoſe Three above-mentioned. The following words of the ſame Author

---

* *Ibid.*

† See *Calvin*, *ibid.* and a Paſſage of *Beza* quoted by me in the fifth *Letter*.

‡ In his *Bibliotheca Antitrinitariorum*.

††† Hiſtory of the Reformed Churches of *France*, Vol. I. Book II. pag. 91, 92.

thor are very remarkable. "The * Year 1553, "*(says he)* is greatly memorable for the Triumph "of a great Number of excellent Martyrs, parti- "cularly at *Lyons.*"

The Execution of *Servetus* made a great Noise, not only among the *Roman Catholicks*, but also among all the moderate Protestants. The latter exclaimed against *Calvin* as being the Author of *Servetus*'s Death; whereupon that illustrious Reformer thought it necessary to vindicate himself, and to publish a Piece, wherein he undertook to prove that Hereticks ought to be put to Death. That Piece came out in the beginning of the Year 1554, with this Title: *Fidelis Expositio errorum Michaelis Serveti, & brevis eorundem Refutatio : ubi docetur jure Gladii coercendos esse Hæreticos* †. It was signed by *Calvin* and Fourteen other Divines.

Calvin ‡ complains, That every body imputed to him what was done against *Servetus* by the Magistrates

* *Ubi supra*, p. 88.

† *Calvin* says in one of his Letters, that he writ that Piece in haste. It was immediately confuted in a Book entituled, *Contra Libellum Calvini, in quo ostendere conatur Hæreticos jure Gladii coercendos esse.* That Book was reprinted in *Holland*, in the Year 1612. I must observe, That *Calvin* inserted in his Apology the Letter of the *Zurich* Divines, and left out those that were written by the other Ministers of *Switzerland*. Which puts me in mind of what he writ to *Farel*: *Tigurini omnium vehementissimi.* (See page 303 of this Volume.) *Calvin complains* in that Work, That *Servetus* filled the Margins of all his Books with abusive Notes,

‡ *Ubi supra*, pag. 817, 818.

of *Geneva*. He acknowledges, that he cauſed that Heretick to be apprehended and impriſoned; but he adds, That when *Servetus* was found guilty, he never ſpoke a Word about the Puniſhment that ſhould be inflicted upon him. I am willing to believe that *Calvin* never told the Judges in expreſs Words, That *Servetus* ſhould be put to Death; but he plainly made it appear by his conduct, that he thought *Servetus* deſerved to loſe his Life: nay, he wiſhed for it, ſince he writ theſe Words to his Friend, *William Farel*, *Spero capitale ſaltem fore judicium* *.

It was objected † againſt *Calvin*, That *Servetus* had been apprehended at *Vienne* by his means, and that he had delivered him into the Hands of the *Roman* Catholicks, which was much the ſame as if he had expoſed him to wild Beaſts. *Calvin* made a very weak Defenſe upon that Head, being contented to ſay, That *Servetus* had ſpread a Report Four Years before, that he kept a private Correſpondence with the *Roman* Catholicks; and that if he had accuſed that Heretick then, the Papiſts would not have been Three Years without moleſting him. This was no Anſwer to the Charge laid upon *Calvin*. The Queſtion was, Whether or no that Reformer had lately informed the *Roman* Catholicks that *Servetus* was an Heretick. He ſhould have anſwered that Queſtion affirmatively or negatively. 'Tis certain that *Servetus* was impriſoned at *Vienne* by Virtue of *Calvin*'s Information. The Priſoner charged him with it in a full Court; and it does not appear that *Calvin* did ever deny it. Beſides, the Sentence pronounced againſt *Servetus* at *Vienne* mentions the Letters and Books written with *Servetus*'s own Hand, and ſent by him to *Calvin*, (*les Epitres & Ecritures de la main de*

---

* *See the whole Paſſage in my Fifth Letter.*

† *Ubi ſupra*, pag. 826.

de Servet *adreſſées à Calvin Preſcheur de Geneve, & par ledit* Servet *reconnues.*)

Calvin diſcovers a great Ingenuity in the following Words: "Nec vero (*ſays* * *he*) ſi vere id mihi objiceretur, putarem eſſe negandi cauſam, qui non diſſimulo, me authore factum eſſe, ut in hac urbe deprehenſus ad cauſam dicendam poſtularetur. Obſtrepant licet vel malevoli, vel maledici homines, ego libenter fateor, ac præ me fero (quia ſecundum Urbis leges aliter cum homine jure agi non poterat) ex me prodiiſſe Accuſatorem: nec inficior meo conſilio dictatam eſſe Formulam, qua patefieret aliquis in cauſam ingreſſus."

Calvin ſays in the ſame Page: "Hoc tantum in præſentia teſtatum volo, me non ita capitaliter fuiſſe infeſtum, quin licitum fuerit, vel ſola modeſtia, niſi mente privatus foret, vitam redimere. Sed neſcio quid dicam, niſi fatali væſania fuiſſe correptum, ut ſe præcipitem jaceret—— Itaque probabilis ſuſpicio eſt alicunde vana fiducia inflatum fuiſſe, quæ illum perdiderit." Theſe laſt Words confirm what I have obſerved in my Vth Letter.

Calvin was ſtill very angry with *Servetus*, ſeveral Years after his Execution; as it appears from the following Words in his Commentary upon the *Acts* of the Apoſtles, Chap. XX. ver. 28. *However* (ſays † he) *we muſt not fancy that the Two Natures are confounded, as* Eutyches *maintained, or as it has been falſly*

* *Ubi ſupra*, pag. 827.

† *Neantmoins, ſi ne faut-il pas que nous imaginions une confuſion des deux Natures, comme Eutyches a voulu faire, ou telle que Servet* ce vilein Chien orgueilleux Eſpagnol *a voulu forger en ce temps-ci*, &c.

falsly asserted in our Days by that nasty, proud, *Spanish* Dog *Servetus, &c.* The Epistle Dedicatory or Preface, prefixed to that Commentary, is dated *August* 1st. 1560.

I should have observed in my first Letter, That *Servetus* never went into *Barbary* to get a more complete Knowledge of the Alcoran, tho' *Spondanus* and some other Writers affirm it. What is said of *Servetus*'s Skill in the *Arabick* Language, is a mere Fiction grounded upon his pretended Journey into that Country.

To conclude, I must acquaint you, Sir, That the present Magistrates and Divines of *Geneva* express their Abhorrence for all manner of Persecution upon all Occasions. They believe, That whoever preaches up Persecution, ought to be looked upon as a Seditious Man, and a Disturber of the Society.

God Almighty will bless and prosper the Clergy of the Church of *England* for their Moderation; and I hope, their Christian Temper will be a powerful Means to put an End to a groundless Separation from a Church, that is the Glory of the Reformation.

I am,

Sir, &c.

P. S. Far from being too prolix, I think I have been very short upon such a curious and important Subject.

AN

AN ADDITION to the foregoing Letters, containing an Account of Servetus's *Notes upon a Bible Printed at* Lyons *in* 1542.

I Have ſaid in my Account of *Servetus*'s Life, That this Phyſician being at *Lyons* in 1542, corrected the Proofs of a *Latin* Bible, which is very ſcarce; that he added to it a Preface of his own, under the Name of *Villanovanus*, and ſeveral Notes, which have been called *impertinent, and impious* by *Calvin*; and that this Reformer ſays, the Bookſeller gave Five Hundred Livres to *Servetus* for his Pains. Since the firſt Edition of theſe *Memoirs of Literature*, I have received from *Paris* a curious Account of that Bible, for which I am very much indebted to the Learned Perſon, who has been pleaſed to communicate it to me. That Piece deſerves to be inſerted here, being an excellent Supplement to my Account of *Servetus*'s Life.

The Bible, I am ſpeaking of, was Printed at *Lyons* by *Hugh de la Porte*, with this Title: *Biblia Sacra ex* Sanctis Pagnini *tranſlatione, ſed ad Hebraïcæ Linguæ amuſſim ita recognita & Scholiis illuſtrata, ut plane nova Editio videri poſſit.*

Here follows the Account of that Bible.

SERVETUS's

" Next to this Preface of *Servetus*, there are two " others. The firſt by *Joannes Nicolaus Victorius*, " and the ſecond by *Pagninus*. The latter which " contains near ſeven Pages *in Folio*, is to be found " in the other Editions of that Tranſlation. But " the Preface of *Victorius* appears only in this Edi- " tion. We learn from it that *Pagninus* made lite- " ral Notes upon the whole Bible, which have not " been printed: *Atque utinam noſtri hodie Bibliopo- " læ ita erga ſanctiſſima hæc ſtudia ſint affecti, ut " doctiſſimas tanti Viri* (Sanctis Pagnini) *annotationes, " quæ etiam nunc apud hæredem aſſervantur, in pu- " blicam omnium utilitatem velint excudere.* It ap- " pears alſo by the ſame Preface, that this Editi- " on of 1542 was made from an Edition of *Co- " logne*, which *Pagninus* himſelf reviſed, and upon " which he added other Notes. *Interim hanc Bi- " bliorum Interpretationem, Chriſtiane Lector, ipſius au- " ſpiciis prodeuntem obviis ulnis amplectere, non ita " pridem, fateor,* Coloniæ *excuſam, ſed poſtliminio " ab ipſo Autore, neſcio quid jam imminente fato " ſuaviùs modulante, ita recognitam, ita annotationi- " bus locupletatam, ut nunc non tam reſtituta, quàm " primùm edita videri poſſit.* 'Tis true there are " ſome differences between that Edition of *Pag- " ninus*'s Verſion, and the other Editions of that " Tranſlator; but they are neither very numerous, " nor very material.

" As for the Notes, there are but few; and " they would hardly have been minded, had not " *Calvin* taken notice of them. What is moſt con- " ſiderable in thoſe Notes concerns JESUS CHRIST " figuratively repreſented in the Scripture. *Servetus* " had already intimated in his Preface, that Pro- " phecies have a proper and natural Senſe in the Hi- " ſtory of the Ancient *Iſraelites*, and that CHRIST " is no further concerned in them, than as his A- " ctions were figuratively repreſented by Hiſtori- " cal Facts; or even that thoſe Prophecies could " not

" not be applied to CHRIST but in a ſublime " and exalted Senſe.

" There are few Notes upon the Hiſtorical Books: " Sometimes one may find many Pages without any " Note; and thoſe that are interſperſed here and " there, are in a very ſmall Number. They con- " tain moſt times a clearer Explication of the *He-* " *brew* Words, and ſometimes, but very ſeldom, " Hiſtorical Remarks. *Servetus* having ſhewed in " his Preface what he thinks concerning the Appli- " cation of Prophecies to JESUS CHRIST, be- " gins to unfold his Opinion in his Notes upon the " Pſalms.

" Upon the I. Pſalm, *he ſays*:

" *Impium* Achitophelis *conſilium hujus Pſalmi fuit* " *occaſio, ſicut quinque ſequentium.* The Conſequence " of this Note is plainly expreſſed upon the Second " Pſalm, where *Servetus* ſays, upon this Verſe, " *Dominus dixit ad me, filius meus es tu, ego hodie* " *genui te:*

" *Ad diem Reſurrectionis* CHRISTI *Vocem* hodie " *refert* PAULUS, *ſicut in die qua evaſit ab hoſte,* " *dicitur* DAVID *hodie natus & hodie denuò factus* " *Rex.* It appears from thence that *Servetus* pre- " tends ſtill, againſt the very Explication of the " Scriptures, that CHRIST was repreſented by the " Actions of Kings and Prophets, and not by the " very Word of the Prophecies.

" Upon the VIII Pſalm. *Et deficere feciſti eum* " *paululum ab Angelis, gloria & decore coronaturus eum,* " he ſays,

" *Ab Angelis, id eſt à Diis, illuſtribus viris, qui-* " *bus in perſecutionibus factus eſt inferior* David, " Chriſti *typus, poſtea ſcilicet coronandus.*

" Upon

" *Quia* Immanuel, *id eſt quia Deus eſt cum* Eze-
" chia *contra* Aſſyrios.

" Isaiæ Cap. IX. *Populus qui ambulabat in te-*
" *nebris, vidit Lucem magnam,* &c.

" *A Luce illa quam oppreſſo populo attulit* Eze-
" chias Christi *Typus, rapitur Propheta ad im-*
" *menſam & æternam* Chriſti *Lucem.*

" Isaiæ Cap. XIX. *Et mittet eis Servatorem,*
" &c.

" Ezechiam; *nam Ægyptii ab* Aſſyriis *admodum*
" *oppreſſi, viſâ* Ezechiæ *de* Aſſyriis *tantâ victoria,*
" *laudabunt Dominum, cum* Aſſyriis *etiam fœdus com-*
" *ponentes; quæ omnia ad* Christum *ſublimiùs*
" *ſpectant.*

" Isaiæ Cap. XL. *Vox clamantis in deſer-*
" *to:*

" *Ad* Cyri *Regis imperium facta eſt præconis vox,*
" *ut per deſerta quævis loca pateret via* Iſraelitis *à*
" Babylone *redeuntibus, undè ſumptâ occaſione in*
" Christum *rapitur Propheta. Vide* Jeremiæ
" 31.

" *Ibidem: Ecce Deus veſter:*

" *Hoc ad litteram de* Cyro, *ut Cap.* 5.

" Isaiæ Cap. XLI. *Quis ſuſcitavit ab Oriente*
" *juſtitiam,* &c.

" *Virum Juſtitiæ, ſcilicet* Cyrum *qui Dei juſtitiam*
" *executurus eſt perdità* Babylone.

" *Ibidem. Ab ortu Solis vocabit nomen meum.*

" Cyrus

" Cyrus *invocavit nomen Dei veri* 2 Par. 36. & " Ezræ 1. *idque à parte Aquilonis & Orientis reſpectu* " Jeruſalem.

" ISAIÆ Cap. XLII. *Et dabo te in fœdus Populi,* " *in lucem Gentibus.*

" *Sublimitas horum verborum ſoli* CHRISTO *con-* " *venit. Unde &* Cyro *tanquam ejus typo data eſt* " *ad tempus ea mens, ut mitis eſſet,* Judæis *fœdus ſer-* " *vans, Gentes ad Dei lucem alliciens, & in carceribus* " *hallucinantes ad lucem educens. Fuit enim ibi quæ-* " *dam futuræ veritatis obumbratio.*

" ISAIÆ Cap. XLIII. *Servus meus quem elegi,* " &c.

" *Scilicet* Cyrus, *qui confeſſus eſt à Deo ſibi eſſe* " *ita diſpoſitum.*

" ISAIÆ Cap. XLIX. *Et dixit leve eſt, ut ſis* " *mihi ſervus,* &c.

" *Conſolatur Deus afflictum Prophetam dicens, ejus* " *Prophetiam etiam Gentibus lucem allaturam. Per* " Cyrum *enim factum eſt, ut ei fides adhiberetur;* " *ſed ſublimius hæc omnia de* CHRISTO *quan-* " *quam myſticus ſenſus non excludat litteralem, longe* " *inferiorem.*

" ISAIÆ Cap. XLIX. *Et erunt Reges nutritii* " *tui,* &c.

" *Hæc ad literam completa docent* Ezra, Nehe- " mias, Eſther & Nebuchodonoſor, *qui ſe* Danieli " *incurvavit.*

" ISAIÆ Cap. LI. *quia Lex à me exiet.*

" *Lex per* Cyrum, *id eſt* CHRISTUM *prolata de* " *reædificatione nova* Jeruſalem.

" ISAIÆ Cap. LIII. *Quis credidit auditui nostro*, &c.

" *Incredibilis res de* Cyro, *& magnum etiam myste-*
" *rium, quod sub humilibus Historiæ typis lateant*
" CHRISTI *arcana sublimia.*

" *Ibidem. Vulneratus est propter prævaricationes no-*
" *stras.*

" *Quasi exigentibus populi peccatis interfectum* Cy-
" *rum divinus Propheta, ob quod postea sub* Cambyse
" *multò deterius habuerint, impedita tunc & diruta*
" *Templi ædificatione jam inchoatâ*, Daniel 9. *Fuit-*
" *que hæc à Deo data occasio prædicandi passionem*
" CHRISTI, *cui soli convenit horum verborum sublimitas & veritas.*

" ISAIÆ Cap. LX. *Omnes ipsi de Saba veni-*
" *ant*, &c.

" *Hæc omnia stante Templo secundo esse juxta lit-*
" *teram oblata variis historiis comprobatur, licet per*
" *Hyperbolen multa dicantur ad* CHRISTI *Ecclesiam*
" *mystice referenda.*

" JEREMIÆ Cap. XXIII. *Suscitabo David*
" *germen justum.*

" *De germine* Zerubabel *juxta litteram, & quate-*
" *nus in se regnum continuat, vide apud* Zachariam.

" *Ibidem. Dominus Justitia nostra*, &c.

" *Id est, solâ Dei Justitiâ sumus à Babylone libe-*
" *rati. Referuntur hæc Mystice ad* CHRISTUM, *qui*
" *verè est Deus noster & Justitia nostra. Propheticus*
" *enim sermo gladius est utrinque scindens.*

" JEREMIÆ Cap. XXX. *Et erit furor ejus ex*
" *eo*, &c.

" *Porrò*

" *Fortior Rege* Perſarum *fuit* Zerubabel, *ſoli innitens Dei ſpiritui*, Zachar. 4. *Typo vero* JESU CHRISTI, *qui ſolus Deo Patri hæret arctiſſime.*

" JEREMIÆ Cap. L. *Quæretur iniquitas* Iſrael *& non erit*, &c.

" *Quanquam variè illi accuſentur, eis tamen parcit* " CYRUS *id eſt* CHRISTUS.

" EZECHIEL Cap. IX. *Et gloria Dei* Iſraël *elevata eſt à Cherub, ſuper quem erat ad limen Domus*, &c.

" *Tranſtario hic ſit gloriæ Dei à lapideo Templo ad Virum illum* JESUM CHRISTUM, *qui & Deus eſt, ipſis Cherub ſublimior.*

" EZECHIEL Cap. XL. *Et ecce vir, cujus aſpectus*, &c.

" CHRISTUS *ſtructor cœleſtis Civitatis in excelſo Monte Dei, quam rem in umbra hic delineat.*

" DANIEL IX. *Ab exitu ſermonis ad revertì faciendum uſque ad* CHRISTUM *Ducem hebdomades ſeptem*, &c.

" *Ab egreſſu præcepti ut me à Deo ſermonis de reſtituendo & ædificando* Jeruſalem, *uſque ad Dominum* Cyrum *Chriſtum Dei, qui id exequetur, hebdomades ſunt ſeptem: hebdomadesque ſexaginta duabus reſtituetur & ædificabitur platea & foſſa in angustia ſeilicet temporum. Et poſt eas 62. hebdomadas occidetur* Cyrus, *& erit in nihilum: diſſipabitque ædificium & deſolabit* Cambyſes Cyro *ſuccedens. Fœdus autem primum firmabit* Darius: *poſt quem iterum ſequetur* Antiochi *abominatio ſtupenda, & erit finis orbis Judaici.*

" OSEAS Cap. XI. *Ex Ægypto vocavi Filium*
" *meum*:

" *Scilicet Populum* Iſraël, *Typo* JESU CHRISTI
" *veri Filii Dei, ſicut* & Salomoni *dicitur*, Ero ei in
" Patrem, & ipſe erit mihi in Filium. 1 Paral. 22,
" & 28.

" ZACHARIAS Cap. III. *Ecce enim adduco ſer-*
" *vum meum germen*, &c.

" *Ecce ego venire facio ſervum meum* Zerubabel
" *Germen*; *qui verum eſt* Davidis *Germen*, & CHRISTI
" *Regis germen in ſe continet.*

" ZACHARIAS Cap. IX. *Ecce Rex tuus veniet*
" *tibi juſtus & ſalvatus, humilis & equitans ſuper aſi-*
" *num*, &c.

" *In humili* Zerubabel *indicatur regnaturum ger-*
" *men*, Matth. 21.

" JOANNIS Cap. VI. *Caro enim mea verè eſt Ci-*
" *bus. Verè, non per tropum.*

The Readers will eaſily perceive that this Account of *Servetus*'s Performance upon the Bible comes from a Learned Hand. Perhaps I ſhall be able in time to communicate to the Publick the Notes which that Phyſician added to *Ptolemy*'s Geography, and which made *Calvin* ſay, that *Servetus* had called *Moſes, vanus præco Judææ, a vain Panegyrift of the Land of* Canaan.

ARTICLE

ARTICLE LIV.

PARIS.

THE VIIth Letter of the IXth Volume * of *Edifying and Curious Letters written from the foreign Miſſions by ſome Miſſionaries of the Society of Jeſus*, runs upon a curious Subject. Father *de Bourzez*, Author of that Letter, gives an Account of his Obſervations concerning thoſe Sparks, that come out of the Sea upon the run of a Ship. That ſort of Light appears much better, when the Moon is under the Horizon, when the Stars are not to be ſeen, and when the Lanthorn is put out; and therefore it cannot be aſcribed to the reflected Light of the Moon, and Stars, or to that of the Ship-Lanthorn. That Light is ſometimes faint and weak, and ſometimes bright, and ſo extenſive, that Father *de Bourzez*, tho' he ſtood nine or ten Feet above it, could eaſily read Capital Letters. Upon ſome Days one may eaſily diſcern the luminous Parts from others. It appears then that the luminous Parts have not all the ſame Figure. Some look like Points of Light: Others have the apparent Magnitude of Stars: Some have the Figure of Globules of one or two Lines in Diameter: Others are like Globes of the

* *An Account of that Curious Book may be ſeen in the Third Volume.*

Bigneſs of a Man's Head: Thoſe *Phoſphori* do frequently from an oblong Square, three or four Inches long, and one or two broad.

The run of a Ship is not the only thing that produces ſuch a Light: The Fiſhes leave alſo behind them a Train of Light. Father *de Bourzez* ſaw ſometime many Fiſhes make a kind of Fire-work, as they were playing in the Water. A Rope laid a-croſs is ſufficient to break the Water, and render it luminous. If the Water, taken from the Sea, be ſtirr'd in the dark, it ſhoots out many Sparks. When a Spark is formed, it keeps a long time, and if it ſticks to ſomething that is ſolid, it laſts ſeveral Hours. The more the Sea Water is viſcous, the more proper it is to become luminous. This Obſervation is ſufficient to find out the Cauſe of that ſurprising *Phænomenon*. Father *de Bourzez* makes alſo ſome Obſervations upon the Sea-rain-bows, and thoſe Exhalations that are eaſily inflamed.

LONDON.

THE following Books have been newly brought into *England*, and are to be had at *P. Vaillant's* in the *Strand*.

1. *Hugonis Grotii de Jure Belli ac Pacis Libri tres, in quibus Jus Naturæ & Gentium, item Juris Publici præcipua explicantur. Cum Amicitiæ Auctoris & poſtrema ejus ante obitum cura. Acceſſerunt ejuſdem Diſſertatio de Mari Libero, & Libellus ſingularis de Æquitate, Indulgentia, & Facilitate, nec non Joannis Frid. Gronovii V. C. Notæ in totum opus de Jure Belli & Pacis. Editio noviſſima. Amſtelædami, apud Janſſonio-Waesbergios.* 1712. *in* 8vo.

We are told in an Advertiſement, prefixed to this New Edition, that it is extremely correct.

Johannis

2. *Johannis Conradi Barchusen Synopsis Pharmaciæ methodum pleraque medicamenta, sive a Veteribus sive a Recentioribus excogitata, componendi juxtà & conficiendi tradens. Editio tertia. Accedunt duo Indices, quorum alter remediorum Usum, alter medicamina cujus corporis affectui singulariter dicata, monstrat. Lugduni Batavorum* 1712. *in* 8vo. *Pagg.* 260.

3. *Johannis Conradi Barchusen Compendium Rudimentorum Chemicæ more Geometrarum concinnatum. Lugduni Batavorum* 1712. *in* 8vo. *Pagg.* 70.

ARTICLE LV.

OBSERVATIONES Mathematicæ & Physicæ in India & China factæ a Patre FRANCISCO NOEL, Societatis Jesu, ab Anno 1684. *usque ad Annum* 1708. *Pragæ, apud Joachimum Joan. Kamenicky.* 1710. *in* 4to. *pagg.* 112.

CUM * in scientia naturali aliisque disciplinis Physico-Mathematicis certitudo cognitionis ab

* This Extract, taken from the *Acta Eruditorum*, is worth Reading; and I hope it will be the more

obſervationibus ac experimentis pendeat, nec quicquam valeant ſpeculationes in muſæo peractæ, niſi ex iſtis originem trahant; magni ſemper fecerunt docti & intelligentes exiſtimatores illorum labores, qui in obſervationibus ac experimentis induſtriam exercuerunt. Quamobrem nulli dubitamus, quin Obſervationes Mathematicæ ac Phyſicæ admodum Rev. P. *Franciſci Noel* gratiſſimæ ſint futuræ rerum mathematicarum ac naturalium curioſis, cum jure de iis dixeris: eſſe libellum mole parvum, ſed utilitate revera magnum. Tendit nimirum ad perfectionem Geographiæ, Aſtronomiæ, Chronologiæ, Politicæ & Phyſicæ.

Mappæ ac libri Geographorum non modo in longitudinibus locorum & Chinæ & Indiæ mirum quantum inter ſe diſcrepant, ſed etiam ita a vero aberrant, ut, dum navigantes ſe longiſſimo adhuc intervallo ab aliquo terræ tractu removeri arbitrantur, jam prope illum tangant: immo non ita pridem celebris quidam Geographus totam Indiam ultra trecentas leucas plus, quam revera eſt, ab Europa removit. Latitudines eorundem locorum dimidium & amplius gradum erroris ſubinde continere annotavit. Huic igitur malo medelam allaturus varias eclipſes ſatellitum Jovis A. 1689, 1690. in urbe Sinica *Hoayngan* provinciæ Nankinenſis ſub poli altitudine 33° 32′ multaſque eclipſes lunares & ſolares paſſim in India & China obſervavit, quæ cap. 1 & 2 deſcriptæ ſequuntur. Ex ſatellitum eclipſibus differentiam meridianorum inter urbes *Hoayngan* & *Nankinum* 30′, inter urbem *Hoayngan* & Pariſios 116° 33′ 45″, elicuit. Poſita igitur longitudine Pariſiorum 22° 30′ & primo

more acceptable to the Readers, becauſe F. *Noel*'s Book is not like to be ſold in *England*. I don't think it neceſſary to tranſlate that Extract into *Engliſh*.

primo meridiano per insulam Palmæ ducto, nactus est longitudinem *Hoangan* 139° 3′ 45″, *Nankini* 138° 33′ 45″. Ex eclipsibus lunaribus multorum in India & China locorum, e. gr. *Goæ*, *Malacæ*, *Siami*, *Macai*, *Pekini*, &c. longitudinem derivavit. In eclipsibus circumjovialium observandis usus est lente objectiva 13½ pedum regiorum Parisiensium, ocular vero 2½ digitorum. Tempus mensuratum horologio spira instructo & quandoque pendulo indicante prima & secunda minuta per duplicem indicem. Istud juxta majus pendulum correxit. In eclipsibus lunaribus annorum 1684, & 1685. tabularum P. *Dechalès* egregium cum cœlo consensum notavit. Duratio prioris d. 22 Dec. observatæ erat 2 h. 59′; posterioris, quæ d. 16 Jun. contigit, 3 h. 28′ 30″, cum calculus illam exhiberet 2 h. 58′, hanc 3 h. 30′ 22″. Antequam in eclipsi posteriore luna tota obscuraretur, color ejus fuscus & sanguineus in parte primo deficiente, & eo minus sanguineus, quo magis ad partem ultimo deficientem accessit; luna autem rursus emergente, partis adhuc obscuratæ subcinericius erat. Ad latitudines emendandas, partim quadrante Astronomico, cujus semidiameter 2 pedes pauco excedebat, quique cum majore alio comparatus astra plus vero 4′ 30″ attollere deprehendebatur; partim gnomone 24 pedum 10 dig. seu 7152 semiunciarum pedis regii Parisini, & alio unciarum 3124 alto Solis atque stellarum altitudines meridianas scrutatus est. Priore gnomone usus est *Goæ*, posteriore *Babiæ*, quarum illa *Indiæ*, hæc *Brasiliæ* metropolis. Reperit autem altitudinem Poli *Goæ* eamque borealem 15° 31′ 30″; australem vero *Babiæ*, 12° 54′ 30″. Ex tot observationibus uberrimum laboris improbi fructum in catalogo 82 urbium Sinensium longitudinis, latitudinis & mutuæ distantiæ condendo percepit, quem contractum huc transferre non piget.

Nomina

Nomina Urbium.	Longitudo Grad.	Min.	Latitudo Grad.	Min.
Macaum	133.	38.	22.	12.
Canton	133.	23.	23.	10.
Chao Kim	132.	52.	23.	3.
Xao cheu	134.	22.	24.	54.
Nan hium	134.	58.	25.	15.
Nan ngan	135.	6.	25.	29.
Can cheu	135.	38.	25.	54.
Kie ngan	135.	23.	27.	15.
Lin Kiam	135.	33.	27.	59.
Nan cham	135.	57.	28.	40.
Xui cheu	135.	20.	28.	20.
Nan Kam	136.	1.	29.	23.
Kieu Kiam	135.	57.	29.	34.
Ngan Kim	137.	2.	30.	25.

Nomina Urbium.	Longitudo Grad.	Min.	Latitudo Grad.	Min.
Chi cheu	137.	26.	30.	44.
Nan Kim	138.	34.	32.	5.
Cham cheu	139.	41.	31.	45.
Sucheu	140.	19.	31.	18.
Sum Kiam	141.	3.	31.	4.
Kia him	140.	24.	30.	47.
Ham cheu	139.	46.	30.	15.
Yam cheu	139.	18.	30.	24.
Hoayngan	139.	4.	33.	32.
Fu cheu	136.	36.	28.	10.
Kien cham	136.	50.	27.	28.
Y hoam	136.	38.	27.	40.
Joa cheu	136.	43.	29.	3.
Pekim	137.	0.	40.	0.

Supponitur

Supponitur in hoc catalogo primus meridianus in insula *Palmæ* vel *Ferri* paulo occidentalioris.

In longitudine & latitudine stellarum australium determinanda Autores tot subinde gradibus inter se discrepant, ut vix sciatur, de quibus agant. Hæc discrepantia ante annos jam bene multos permovit *Edmundum Hallejum*, hodie Professorem Geometriæ Savilianum apud Oxonienses celeberrimum, ut in insulam *S. Helenæ* profectus sidera australia observaret, & 350 stellarum ad annum 1677 completum catalogum ederet. Eadem de causa eundem laborem iteravit Noster, & eum in finem partim in collegio *Rachol* Societatis Jesu ad altitudinem poli borealis 15° 18′, partim *Macaensi* ad altitudinem poli itidem borealis 22° 12′, partim denique in *Babitensi* ad altitudinem poli australis 12° 54′ 30″ declinationes & ascensiones rectas stellarum omnium australiorum scrutatus est. Pro declinationibus determinandis altitudines meridianas sumsit quadrante Astronomico, de quo supra dictum est: ascensiones autem rectas inventurus ope trianguli filaris super linea meridiana extensi stellarum per Meridianum transitum & horologio, de quo itidem supra, differentiam temporis mensus est, quod inter transitum Sirii & Antares, stellarum notæ ascensionis rectæ, & inter transitum stellarum reliquarum per meridianum interceſſit. Hinc enatus est catalogus, in quo 352 stellarum australium ascensio recta, declinatio & magnitudo ad annum Christi completum 1687 annotatur, & ex catalogo constructa mappa, quam ex ipsarum stellarum aspectu cœlo satis conformem expertus est Autor.

Hæc quidem materiam capiti quarto præbent: in quinto varia ad Astronomiam Sinicam spectantia explicat, cyclos puta, annos, menses, dies, horas, constellationes, signa cœlestia & omnium stellarum nomina Sinica, una cum mensuris & ponderibus Sinicis. Major cyclus seu periodus est *ye, yuen*, id est, revolutio una ad primum principium, annorum

129600, duodecim conjunctiones unius ſigni cœleſtis cum altero (quarum quælibet annorum 10800) continens. Alia periodus eſt 60 annorum, quam Imperator *Hoam Ti* ordinavit ex combinatione geminæ ſeriei literarum, nempe, unius ſeriei, quæ duodecim habet literas, & alterius, quæ decem, ita ut poſt 60 annos combinatio ad eaſdem literas redeat. Prima ſeries *Kan*, quaſi truncus dicta ſequentes complectitur literas, *Kia, ye, pim, tim, vu, ki, kem, ſin, gin, quey:* alterius vero, quæ *Chi* quaſi rami dicitur, hæ ſunt: *tſu, cheu, yn, mao, xin, ſu, ou, vi, xin, yeu, ſio, hay.* Primus ergo annus cycli vocatur *kia tſu*, ſecundus *ye cheu*, tertius *pim yn*, &c. Juxta hunc cyclum annos ſuos numerant Sinenſes. Sunt autem anni Sinici lunares nunc 12 nunc 13 menſibus conſtantes. Ex his duo primi ſunt communes, tertius emboliſmicus, quartus communis, quintus emboliſmicus, &c. ita ut intra 19 annos ſeptem ſint emboliſmici. Anni initium nunc ducitur a primo die lunationis, quæ incidit poſt primum gradum aquarii motu lunæ vero, quamvis pro diverſis ritibus ac ſolemnibus ceremoniis retineatur etiam initium anni a ſolſtitio hyberno. Menſes ſunt lunares, & primo excepto, qui *chim yue*, id eſt, menſis ſanctus vocatur, proprio nomine deſtituuntur. Dies numerantur, ut menſes, & a media nocte, uti apud nos, incipiunt. Unus dies nonniſi duodecim habet horas, quæ literis cycli ſexagenarii duodecim ſuperius recenſitis veluti nominibus propriis inſigniuntur. e. gr. prima dicitur *tſu*, ſecunda *cheu*, &c. Quælibet hora in initium, medium & finem diſtinguitur, & harum partium unaquæque in quatuor quadrantes ſubdividitur. Zodiacum longe majoris latitudinis, quam Europæi, faciunt, & in 28 conſtellationes magnitudine ac numero ſtellarum inæquales dividunt. Signa cœleſtia duodecim numerant, & nominibus *tſu, cheu, yn*, &c. ſuperius in medium allatis efferunt, addita tamen voce *kum*. Ita primum noſtro Aquario reſpondens vocatur *tſu kum*, alterum *cheu kum*, tertium *yn kum*, &c. In catalogo fixarum Sinenſi ſtellæ multæ comparent, quæ nunc non amplius conſpicuæ ſunt: eſt enim antiquiſſima ipſorum Aſtronomia,

mia, a quatuor millenariis exculta. Unde colligitur, illas ſtellas e numero temporariarum eſſe. Impoſuerunt autem conſtellationibus ſuis varia fictitia virginis, bovis, lupi, ſalicis, putei, domus, cordis, labii, caudæ, &c. nomina, & præcipue totam ſuam Chinam cœlo invexerunt. Circa polum arcticum effingunt curiam Sinicam cum ſuis principibus, miniſtris atque tribunalibus, in reliquo cœlo omnes Sinenſis regni provincias cum ſuis limi ibus, fluviis, montibus, atque ita aliquæ ſtellæ appellantur Imperator, filius Imperatoris, gratioſus miniſter, Imperatoris aula, aulæ præfectus, &c.

De menſuris & ponderibus Sinicis capite 7 agit. Cubito utuntur Sinenſes duplici. Alius eſt *ſartorum*, alius *fabrorum*. Cubitum ſartorum in urbe *Nankinenſi* reperit continere pedem regium *Pariſinum* cum uno ejus digito & una uncia ſeu $\frac{1}{12}$ ejuſdem digiti; in urbe *Hoayngan* eundem pedem cum uno digito; in aliis paulo aliter. Exiguam ſcilicet differentiam opificum manus induxiſſe videtur. Cubitus fabrorum brevior eſt quam cubitus ſartorum 7 unciis *Pariſinis*. Cubitus antiquus moderno brevior quarta ſui parte. Nimirum modernus 12 digitos continet; antiquus ſub imperiali familia *Cheu* nonniſi octo. Cubiti ſex conficiunt *paſſum Geometricum* & 225 paſſus unum *ſtadium modernum*; ſtadia 12 adæquant 3000 circiter paſſus *Romanos* ſeu leucam horariam. Ordinaria libra Sinica *Kin* dicta continet 16 *Leam* ſeu unciàs, una *Leam* decem *Cien* ſeu Julios *Romanos*, 1 *Cien* = 10 *Fuen* ſeu aſſibus, 1 *Fuen* = 10 *Li* ſeu quadrantibus, 1 *Li* = 10 *Hao* ſeu denariis, 1 *Hao* = 10 *Su*, 1 *Su* = 10 *Ho*, 1 *Ho* = 10 *Vy*, 1 *Vy* = 10 *Sien* ſeu filis. Una uncia *Romana* ſeu $\frac{1}{16}$ unius libræ *Romanæ* continet 7 *Cien* & 6 *Fuen*. Nummus Romanus *Piaſtra* appendit 8 *Cien*, 5 *Fuen*, 2 *Li*. Utuntur *Sinæ* argento fuſo loco monetæ, quod pro quotidiano uſu in fruſtula ſecant. Tributum regium ſoluturi argentum dant purum; reliquo aliquid cupri admiſcent, e. gr. 100 partibus argenti 4 aut 5 partes cupri, immo pro quotidiano uſu cum 100 partibus argenti 10 vel 15 partes cupri admiſcent.

Auri

Auri nullus uſus in commerciis, ſed ipſum merx eſt. Maxima menſura aridorum dicitur *xe* & quoad pondus 120 libras continet. Diviſiones quod attinet, notat Autor eſſe 1 *Xe* = 10 *Teu*, 1 *Teu* = 10 *Xim*, 1 *Xim* = 10 *Ho*, 1 *Ho* = 10 *Cho*, 1 *Cho* = 10 *Chao*, 1 *Chao* = 10 *Chua*, 1 *Chua* = 10 *Quey*, 1 *Quey* = 10 *So*. En ſpecimen prudentiæ *Sinarum* pondera & menſuras in ratione decupla ſubdividentium: quo ipſo compunus ab omnibus reductionum difficultatibus liberatur.

Ex plurimis de acus magneticæ declinatione ac inclinatione obſervationibus cap. 8 varia utilia elicit. Differentiam annuam declinationis 9′ 30″ ſeu 10′ circiter colligit. E. gr. ſi hoc anno acus declinet in eorum 1° 0′ 2″; ſequenti declinabit 1° 9′ 30″, ſuppoſito quod declinatio creſcat. Notat tamen, acum aliquando, vel diuturnitate temporis vel aeris intemperie attritam, hanc legem non amplius ſervare: Oſtendit quoque, tam declinationi, quam inclinationi competere curſum regularem, eumque pro anno 1706 deſcribit a portu *Ulyſiponenſi* uſque ad *Indias*. Scilicet a portu *Ulyſiponenſi* uſque ad meridianum inſulæ *Palmæ* vel *Ferri* paulo occidentalioris in latitudine boreali grad. 14 nordeſtatio (ſeu declinatio in occidentem) acus ſemper in paulatim decreſcendo, donec circa hujus inſulæ meridianum & prædictam latitudinem fixa ſit & recta ad ſeptentrionem ſe vertat. Ab hoc loco eundo versus occidentem ſive *Braſiliam* incipit ſenſim creſcere nordeſtatio ſeu declinatio ad orientem. In *Braſiliæ* autem littore eundo versus promontorium ita ut *bonæ ſpei* nordeſtatio primum decreſcit, in diſtantia 360 circiter leucarum a *Capite bonæ ſpei* deinde fixa ſit acus. Poſtea ita continuando versus prædictum promontorium nordeſtatio uſque ad meridianum capitis auſtralioris inſulæ *Madagaſcar* creſcit, in quo nordeſtatio nunc reperitur grad. 26. Ab hujus inſulæ meridiano navigando versus ortum hæc incipit paulatim decreſcere nordeſtatio, donec circa ſinum *de la Goude* vel littus auſtrale *Java* & inſulam

lam *Timor* rursum fit fixa acus, & hinc eundo ulterius intra ortum & boream incipit nordestatio. A freto autem *de la Sonde* navigando versus insulam *Ceilan* & urbem *Goa* rursus incipit paulatim semper crescere nordestatio. Hinc manifestum, primum declinationis magneticæ meridianum sive lineam illam, sub qua fixa est acus, non esse alicui meridiano mundi parallelam, adeoque polum magnetis non esse eundem cum polo mundi; nec primum meridianum esse fixum, sed mobilem modo ab ortu in occasum, modo ab occasu in ortum procedere, quasi per modum librationis lunæ. Cursum inclinationis prolixitatem evitaturi huc non transcribimus. Notamus tamen, quod, dum cuspis borea ab horizonte recedit & ad horizontem accedit, celeriori & majori differentia istum recessum & accessum mutet, quam dum ad Zenith prope accedit & ab eo recedit, quod acus circa gradum 6 latitudinis australis & circa meridianum 356 vel 357 (primo sc. per insulam *Palmæ* ducto) acus fuerit horizontalis, idem circa gradum 12 latitudinis borealis & meridianum 95, nec non circa gradum 14 latitudinis borealis & meridianum 129 vel 130.

Caput denique nonum miscellaneas observationes exhibet de Cometis, de secundo Solis crepusculo, de iride verticali & de apparentiis quibusdam Planetarum. Scilicet A. 1695 mense Novembri *Mayo* Cometam sine capite observavit Autor, cujus color subalbidus instar fumi illuminati erat. Sub initium apparitionis motus hujus caudæ cometicæ fuit velocior; postea tardior. Occupavit autem cauda 40 gradus cœli. Similem observavit in insula *Java* A. 1680 circa 24 Februarii. Secundum crepusculum, quod appellat, antiquo prius affurgens per modum grandis caudæ cometæ circa horizontem latiorem, sed versus Zenith sensim sensimque ut lumine, ita latitudine decrescentis & quasi in cuspidem grandiusculum desinentis, per viam ecliptica semper se diffundit, & ideo jam, unum sphæræ mundanæ firmum modo ad 40, modo ad 60, modo ad 90, &c. gra-

dus

dus ultra horizontem assurgit. Mane & vespere per totum annum semper conspicitur, modo cœlum serenum & illune. Irides verticales, quas vidit Autor, sunt eædem cum coronis solaribus, quarum theoriam optime tradit *Hugenius* in posthumis. A. 1694 d. 20 Jan. in urbe *Nan Chan* telescopio 13½ pedum Jovem ovalem cum 2 suis fasciis, & 1697 circa initium Januarii telescopio 40 pedum in Venere gibbosa lineam observavit transversam instar fissuræ lucidissimæ radios utrinque evibrantis. A. 1690 vero d. 10 Nov. P. de Fontenay *Cantone* Mercurium in Sole observavit. Tempus ingressus non annotavit Observator. Egressus autem Mercurii ex disco Solis contigit H. 3. 17' 58".

ARTICLE LVI.

PARIS.

M. *Le Gendre*, Canon of this City, is writing a new History of *France*, that is almost finished. In the mean time he has published a curious Book, wherein he gives an Account of the Manners and Customs of the *French* in the several Times of the Monarchy.

Les Moeurs & Coutumes des François dans les différens temps de la Monarchie. Par M. Louis le Gendre, Chanoine de l'Eglise de Paris. Paris 1712. in 12. Pagg. 353.

The Author observes, among other things, that great Precautions were formerly used in *France* for the Conviction of accused Persons. Seventy two Witnesses were requisite against a Bishop, Forty against

againſt a Prieſt, and more or leſs againſt the Laity, according to the Nature of the Caſe, or the Merit of the Perſon. Before a Witneſs was Interrogated, the Judge pulled him by the Ear, or boxed him, to give him notice that he ſhould mind what he was going to ſay. When there was no proof in a weighty Accuſation, fighting decided the Caſe; but when the Accuſation was inconſiderable, a Man was allow'd to clear himſelf by an Oath. The accuſed Perſon ſwore, and beſides was obliged to make others ſwear in his behalf. *Gontran* King of *Burgundy* doubting whether *Clotarius* II. was the Son of *Chilperic*; *Fredegonda*, Mother of *Clotarius*, ſwore that he was a lawful Son, and made three Biſhops, who were her Friends, and three hundred other Witneſſes ſwear the ſame, tho' properly ſpeaking, none but ſhe knew the Truth of the Matter. When the Accuſer and his Witneſſes maintained that the accuſed Perſon was guilty, notwithſtanding his Oath, the Difference was determined by a Combat. "What a ſtrange Me-"thod *(ſays the Author)* of judging of a Man's In-"nocence! The ſtrongeſt or the moſt dexterous was "always in the right. If a Man was accuſed of "Murder, Robbery, or Treachery, he could not "clear himſelf of the Crime laid to his charge, but "by ſhedding the Accuſer's Blood. When a Diſpute "aroſe about the Property of a Soil, or the State "of a Child, if the Caſe was doubtful, two Cham-"pions were choſen, each of which maintained a Par-"ty; and he who had the Advantage over the other, "caſt the Adverſary of the Party he defended."

The Combat wanted to be authorized by a Sentence: The Judge appointed a Day for it. If the Combatants were to fight on Foot, they had only a Sword and Shield. If they fought on Horſeback, they were armed from Top to Toe. Thoſe Arms were caried by the Judge with Sound of Fifes and Trumpets, and bleſs'd by the Prieſt in the middle of the Field with great Ceremonies. The Champions ſwore, before they came near one another, that

they had no Charm about them, and that they would behave themſelves like loyal and worthy Knights. Afterwards they had their Swords girt about them, and their Horſes and Lances brought to them: Laſtly, The Heralds made a publick Cry, whereby the People were forbidden to favour in any thing either of the Combatants. In the firſt Place, the Champions gave the Lye to one another ſeveral times; and then the Trumpets ſounding, they came to an Engagement; and when they had ſtruck as many Blows as were mentioned in the *Cartel*, the Judges threw a Wand into the Air, to give notice to the Champions that the Combat was ended. When it laſted till Night with an equal Succeſs, the Party accuſed was reputed Conqueror; and the Perſon vanquiſhed was condemned to the Puniſhment, which the Crime charged upon him deſerved.

Another Way of clearing one's ſelf from an Accuſation was to touch a red-hot Iron, either by putting one's Hand into a Gantlet, or taking up a Bar. Afterwards the Hand was wrapped up with a Bag, upon which the Judges and the Party ſet their Seals; and if three Days after no burning appeared in the hand of the Party accuſed, he was acquitted; otherwiſe, he was found Guilty. The Hand was alſo put into boiling Water, with the ſame Ceremonies; and the ſame Conſequences were drawn from it. The Trial by cold Water for the Common People was not ſo myſterious. After ſome Prayers repeated over the Perſon, they bound him Hand and Foot, and threw him into the Water. If he ſwam over, they uſed him like a Criminal; but if he ſunk, he was reputed innocent. Thoſe cruel Trials were called *God's Judgments* *: Thoſe that were performed by

* *I have given an Account of a Diſſertation concerning thoſe Trials in the Third Volume, Art.* XLVI, *and* LXXVI.

by a Combat, were then so generally approved, that *Francis* I. permitted three Duels; and it appears, that in the Year 1386. a Woman having complained to her Husband, that a Gentleman had made an Attempt upon her Honour, and the Gentleman having denied it, the Parliament ordered by a formal Decree, that the Husband should fight the Party accused, who had the Misfortune of being worsted, tho' he was Innocent.

The Author shews what Sort of Physick was used in former Times. It consisted in preventing Distempers, and bearing ones Illness patiently, in a good Regimen, and the Practice of some plain and common Remedies. That natural Physick is still practiced with good Success among poor People in the Country. The Author observes, That till the time of *Francis* I. the Dissection of Human Bodies was accounted a Sacrilege; and that the Emperor *Charles* V. consulted the Divines of *Salamanca*, to know whether a Body might be dissected with a good Conscience. This Work is well written, and full of curious Facts *.

The Abbot *Archon* has put out the Second Volume of his History of the Chappel of the Kings of *France*.

Histoire Ecclesiastique de la Chapelle des Rois de France, dediée au Roy, par M. l'Abbé Archon, Licentié de Sorbonne, Chapellain ordinaire, & Sacristain de la Chapelle de sa Majesté. Tome II. *contenant l'Histoire Ecclesiastique de la Chapelle des Rois de la troisieme race jusqu'à celle de Loüis le Grand; avec une suite des Grands Aumôniers, premiers Aumôniers, Confesseurs, & principaux Officiers de la Chapelle, où l'on raporte aussi les Bulles des Papes, & les privileges accordez par nos Rois à leurs Ecclesiastiques. Paris* 1711. *in* 4to. *Pagg.* 794.

* *See a large Account of it in the Fifth Volume, Art.* LXXII.

Dr. *Hecquet* has publiſhed a new Book, againſt Dr. *Vieuſſens* and Dr. *Aſtruc*, to prove that Digeſtion is performed by Trituration, and not by Fermentation.

De la Digeſtion & des Maladies de l'Eſtomach, ſuivant le Syſteme de la trituration & du broyement, ſans l'aide des levains ou de la fermentation, dont on fait voir l'impoſſibilité en ſanté & en maladie. Paris 1711. *in* 12*mo*, *Pagg.* 442.

Advertiſement concerning the New Edition of St. John Damaſcen.

This is to inform the Publick, that the Two Volumes of this New Edition contain all the Works of St. *John Damaſcen*, that are in the former Editions, beſides many Pieces never before Printed; and conſequently it ought to be looked upon as a complete Edition. As for what concerns the Works falſly aſcribed to that Father, ſuch as the *Hiſtory of* Barlaam *and* Joſaphat, a Book of Phyſicks, which was written by *Maximus Planudes*, a *Greek* Author of the latter Ages, and a Fragment of a *Sermon concerning the laſt Judgment*; the Learned being little concerned for them, Father *Lequien* deſigns to inſert them in an *Appendix*; but he will put off the Printing of thoſe Pieces, till he can find out ſome others, either Genuine, or Suppoſititious, that deſerve to make up a Third Volume. As for the Works of *Leontius*, they have no Affinity with thoſe of St. *John Damaſcen*, who lived Two Hundred Years after him: Father *Lequien* has collected a ſufficient Number of them to make a juſt Volume, and will ſhortly prepare it for the Preſs.

ARTICLE

ARTICLE LVII.

Hertfordſhire *has lately produced an extraordinary* Phænomenon. *I call it* Extraordinary, *becauſe the like has not been ſeen in* England, *nor hardly in any other Part of* Europe *theſe many Years. An Old Woman has been tried for Witchcraft in that County, and found Guilty by the Jury. I ſhall not give an Account of a Book relating to that Trial: It will be read by all Curious Gentlemen. I ſhall only ſay that I have been very well pleaſed with ſome Paſſages of the Wiſe and Learned Judge, who ſat upon the Bench. There is in the* Hiſtory of the Life and Reign of King *James* I, by *Arthur Wilſon*, Eſq; *under the Year* 1617. *a Remarkable Paſſage, which I ſhall inſert here.*

"ABOUT this Time there was a Boy born "at *Bilſon* *, whoſe Father, Mother, "Neighbours, and many other People, with Admi- "ration, did abſolutely think poſſeſſed with a De-

* *In* Staffordſhire.

" vil; for he had ſtrange, ſudden, violent, diſtort-
" ing Fits, that appeared to all the Beholders con-
" trary to Nature; and being not full Fifteen
" Years old, it could not be imagined that any
" thing of Impoſture could reſult from him, and
" therefore the Fame of it was the more Remark-
" able.

" The Jeſuits (that are the beſt Phyſicians in ſuch
" Diſtempers) hearing of it, viſited the Boy, pray-
" ed by him, and uſed ſuch other Charms and
" Exorciſms, as are fit to make them be admired;
" giving his Parents good Hope of diſpoſſeſſing him
" of that foul Spirit, by which might palpably be
" diſcerned, how much God's Power was expreſſed
" in their Weakneſs, and difference the Truth and
" Holineſs between the Catholick Religion, and the
" Hereſy profeſſed among *Proteſtants*. So that they
" that heard them (as many reſorted to the Place)
" muſt needs take them for very Holy Men, by
" whom ſuch Wonders were to be accompliſh-
" ed. The Jeſuits viſited him often, ſometimes
" in Private, ſometimes in Company; but this
" Kind of Spirit would not be commanded by
" them, ſo that they grew almoſt deſperate of the
" Cure.

" The Boy in his Fits would rave againſt an Old
" Woman dwelling near to his Father, intimating
" by Signs and ghaſtly Behaviour, that ſhe had ſent
" a Spirit to torment him; and in plain Terms
" (when he was out of his Fits) accuſed her to be
" a Witch, and the Author of all his Miſery. This
" Old Woman is ſent to the Biſhop's Chancellor at
" *Litchfield* to be examined: The Boy is brought
" thither to confront her; and having his Back to-
" wards her, at her coming into the Room, where
" the Chancellor was, before ſhe yet entered or ap-
" peared, he falls into a moſt bitter Agony crying
" out, *Now ſhe comes, now my Tormentor comes.*
" Wreathing and Tearing himſelf in ſo horrid a
" manner

" manner, that it did not only breed Amazement " but Pity in the Spectators, there being many with " Expectation attending the Iſſue; which, with " ſome other Probabilities, were an Inducement to " the Chancellor to ſend the Woman to *Stafford*-" Goal.

" At the next Aſſizes for that County, the Boy " and his Parents appear as Witneſſes againſt the " Witch. The Boy was placed in a conſpicuous " Part of the Court, with his Face to the Bench, " eying the Judge continually in a very peaceable " and quiet Poſture; and as the Woman was com-" ing in (when the Court thought it impoſſible the " Boy ſhould be ſenſible of her Appearance) he fell " into a more raging Fit than ever he was poſſeſ-" ſed with before: So ſtupendiouſly unnatural, that " it was deemed by all that ſaw it, that nothing " but a diabolical Spirit could work ſuch horrid " Effects. This, thus openly acted, and the Rela-" tion of what was done at *Litchfield*, and other " Probabilities evidencing, the Old Woman (that " had no good Reputation among her Neighbours, " being of a peeviſh and froward Temper, incident " to old Age) found few Friends to plead her " Cauſe; ſo that being indicted for Witchcraft, ſhe " was found Guilty by the Jury, and condemned " to die.

" Dr. *Morton*, Biſhop of that Dioceſe, a great " Father of the *Anglican* Church, (and happily then " on the Bench about ſecular Affairs) hearing that " ſome *Romiſh* Prieſts had been tampering with their " Exorciſms, to the undevilling of the Boy; and " finding little Reaſon produced, why, or for what " Cauſe, the Witch ſhould uſe the Child ſo ill, was " perſuaded that this might be ſome juggling Trick " in them, for effecting their miraculous Ends. He " therefore beſought the Judge to reprieve the Wo-" man till the next Aſſize, and he would take the " Boy home with him, have him carefully and

" ſtrictly looked to, and doubted not before that " Time to find out the Bottom of ſome ſecret and " hidden Contrivance. The Judge aſſented to the " Biſhop's Requeſt, and ſo the Boy was carried to " *Eccleſhal*-Caſtle, the Biſhop's Houſe, whither his " Fits followed him with a great deal of Violence: " For being put out of his Road (having formerly " all Sorts of People to admire him, and now be- " ing more carefully looked to) he grew ſullen, and " would not eat ſometimes in Two or Three Days; " ſo that his Belly was almoſt clung, and grown " to his Back, and he had a new Swelling about " his Throat, which never appeared before; lay " in his Bed, ſometimes as it were ſenſeleſs, ſome- " times ſtaring with his Eyes, and foaming at the " Mouth, ſometimes ſtriking thoſe that ſtood near " him, (his own careful Mother being one, whom " he made all Black about the Arms and Breaſts,) " never ſpoke but in his Fits, and then a ſtrange " Gibberiſh; at other times he only muttered, and " made Signs. The Biſhop viſited him often, ſtriv- " ing ſometimes to ſoften him with Gentleneſs; at " other times he handled him roughly with Objur- " gation and Threatnings; but his ill Spirit is ca- " pable of neither. He ſpoke to him one time ſome " of the *Greek* Teſtament, to ſee how that would " work, and it brought him into his Fit. At ano- " ther time he uttered ſome Verſes out of the *Greek* " Poets, which his Devil was not ſo learned as to " diſtinguiſh, for that put him into a Fit again; " ſo that the Biſhop was confirmed that he was an " Impoſtor of a moſt pernicious and pertinacious " Spirit; but how to conjure it out of him, was " the Difficulty. And finding Words and Menaces " made no Impreſſion on him, he fell to Blows; " for taking him out of his Bed, and having one to " hold him, the Biſhop gave him Six very ſmart Laſhes " with a Rod, which moved the Boy no more than " if he had been an inſenſible Stock. They alſo " thruſt Needles into his Toes and Fingers, betwixt " the Nails, claped burning Candles to his Eye-

" lids,

" lids, till they ſinged the Hair off, to divert him " when he was in his Fits; but with all their Per- " ſecutions he neither winched nor ſtirred; ſo that " the Actors where more troubled to execute than " he to ſuffer.

" And in this Condition growing almoſt deſperate, " he would make Signs for Knives, or any other " Inſtrument, to do himſelf a Miſchief: Therefore " ſtrict Care was taken, and many watchful Eyes " ſet over him, to prevent any ſuch Danger. Thus " he continued almoſt a Quarter of a Year; at " laſt his Urine grew ſo black, that the Phyſici- " ans thought Nature had left her uſual Operati- " ons, having never found in any Human Body ſo " much aduſt Matter, to give ſo deep and deadly " a Tincture.

" This ſtruck the good Biſhop very near; for " he was certain the Prieſts had been hammering " about him, and now, if he ſhould miſcarry un- " der his Hand, thoſe Mint-maſters of Miſchief " would in their dark Shops coin ſuch Scandals " againſt him, as might paſs current in the World's " Opinion. Therefore he uſed all the Means he " could poſſible, as well to preſerve him, as to " diſcover him; but finding the Boy endure ſo " many Trials with Patience, ſo much tough Hard- " ſhip and Robuſtneſs in tender Years, he reſolved, " if his Water continued Black, to ſift the Matter " no further. To find out which, he ſet a truſty " Servant to watch him through a Hole, that look- " ed into the Chamber upon the Bed, which the " Boy knew not of. The Biſhop going one Morn- " ing with his Family to a Lecture, all things " were very ſtill in the Houſe; and the Boy find- " ing all quiet, no Noiſe about him, he lifts himſelf " up, ſtares, and liſtens, and at length gets out of " his Bed, and in the Straw or Mat under it takes " out an Inkhorn, and makes Water in the Chamber- " pot through a Piece of the Cotton in his Hand;

" another

" another little Piece of the Cotton he puts into his " Prepuce, covering it with the Skin, and that was " for a Reſerve, if he ſhould be forced to make Wa- " ter when Company is by. Thus having cuningly " put himſelf in order, he hides the Inkhorn again, " and returns to his Bed.

" The Man that was appointed to watch him " ſeeing all this, diſcovered it to the Biſhop at his " coming home, who came to him preſently, and " asked him, How he did? He, according to his " uſual manner, pointed to his Water, looked ghaſt- " ly on it, and muttered out his old howling Tone. " The Biſhop, that meant now to deal roundly with " him, ſaid, Sirrah, you have Ink in your Bed-Straw, " which you make uſe of to black your Water, " and your Knavery is found out; and calling in his " Man, he took out the Inkhorn where the Boy had " hid it, and the Man juſtified, that he ſaw him make " Water through the Cotton; which (with the Bi- " ſhop's threatning to ſend him to the Houſe of " Correction) ſtruck the Boy with ſuch a ſudden " Terror, that he roſe from his Bed, fell upon his " Knees, and humbly beſought the Biſhop to par- " don him, and he would diſcover to him the " whole Truth. And as he put on his Cloaths, the " Biſhop laid open the grievouſneſs of his Sin, which " wrought ſo upon his Spirit, that he melted into " Tears, crying to God for Mercy——

" Then he confeſſed, A Pedlar with a Pack on his " Back met him when he was going to School, and " with many inticing Words perſuaded him to go " to Mr. *Gifford*'s Houſe, aſſuring him of good En- " tertainment; and by his Allurements he went thi- " ther with him. There he found Four *Romiſh* " Prieſts, who gave him Money, and many fair " Words; promiſing him great Matters, if he would " be conformable to their Inſtructions. They were " three Days teaching him how to demean himſelf, " and after he was well tutored, and had practiſed

" his

" his Tricks there privately, then they ſent him home " to his Father (who thought he had been loſt, and " was much troubled for him) to exerciſe them " in a more publick Way. He came home in a " very diſtracted manner, to the Amazement of his " Parents, and in ſhort time drew much Company to " viſit him; and his Parents being poor, got Mo- " ney from many charitable people, which did en- " courage him to perſiſt in that Way. But when " the Fame of his being poſſeſſed with an Evil Spi- " rit was ſufficiently bruited abroad, the Prieſts came " to diſpoſſeſs him; but he found ſo much Sweet- " neſs in the Eaſe and Profit of that Life, that he " would not be diſenchanted by them, tho' they " charmed never ſo cruelly; for they beat him, and " pinch'd him, and uſed him bitterly ill, to make " him deſiſt. Thus were the Deceivers deceived. " The Biſhop asked him, Why he accuſed the poor " old Woman of Witchcraft? He anſwered, The " Prieſts told him, he muſt lay the Cauſe of his " being poſſeſs'd upon ſome old Woman, and ſhe " being known to him, and of a ſcolding Humour, " he fixed it on her. Then the Biſhop asked him, " How he came to fall into his Fits a little before " the Woman appeared in the Room, both at her " Examination and Arraignment, his Back being to- " wards her? For the firſt, at *Litchfield*, he ſaid, " He heard ſome about him mutter, *She is here*; " which made him cry out, *She comes, ſhe comes*; " and for the ſecond at *Stafford*, he heard the Peo- " ple remove, and her Chains gingle, as ſhe came, " which gave him the Sign. Laſtly, he was asked, " How he made his Throat ſwell? And he ſhewed it " was by thruſting his Tongue (being very long) " down his Throat, which Trick he found out him- " ſelf; the reſt were taught him by the Prieſts. Thus " did the Biſhop preſerve an innocent old Woman " condemned by the Law to die, diſcover the abo- " minable Forgeries of the Prieſts, and convert a " wicked Boy, whom afterwards he bound Appren- " tice, and proved a good Man. This Story I heard

" from

in the Shape of a Gooſe, becauſe that wicked Spirit does frequently transform himſelf into a Gooſe, which has occaſioned this *French* Proverb, *Le Diable a des pieds d'Oye.* He does not think it improbable that ſome living Creatures may proceed from ſuch a Copulation; "For, (ſays he) not to mention "the famous Paſſage in *Geneſis*, *Merlin* was born of "a Devil and a Woman. The *Huns* and the Inhabitants of *Cyprus* had the ſame Original; and "'tis ſaid that *Luther* was born by the Copulation "of the Devil with his Mother *Margaret.*"

I hope the Readers will not blame me for giving ſeveral Inſtances of the prodigious Ignorance and Credulity of this Judge. It cannot be denied, that if Judges had been more knowing and leſs credulous in former Times, we ſhould not have heard of ſo many Trials about Witchcraft.

The Author proceeds to give an Account of ſome other Witches. *Rolande du Vernois* being upon her Trial, declared, That ſhe went to the Devil's Meeting on a large black Sheep, which carried her through the Air with a wonderful Swiftneſs. *Thievenne Paget* ſaid, That the Devil appeared to her the firſt time at Noon, in the Shape of a tall black Man; that ſhe gave herſelf up to him; that he carried her into a Houſe near the Meadow of *Longchamois*, where he knew her, and then brought her back again to the ſame Place where he took her. We are told that the Devil kept his Meeting in that Meadow. Our Author names five Children, the oldeſt whereof was not above ten Years of Age, who declared they had been carried to one of the Devil's Meetings. Two Women told him, That as they were going along the Meadow of *Longchamois*, they perceived there was a Devil's Meeting there, and went to it. Some Witches go to that Meeting riding on a Goat, others on Horſeback, and ſometimes on a Broom; and moſt times they go out of their Houſes through the Chimney.

Our

Our Judge is of Opinion, That when the Witches leave their Beds in the Night to go to their Nocturnal Aſſemblies, the Devil places a Phantome in their Room, that is altogether like them; and that a Huſband in ſuch a Caſe embraces a Spectre inſtead of his Wife, as the Poets tell us, that *Ixion* embraced a Cloud inſtead of *Juno*. Sometimes the Devil himſelf ſupplies the Place of the Wife, and lies with the Husband in the Shape of a Woman.

All the Sorcerers and Witches, tried by Judge *Boguet*, told him, That they went conſtantly to their Nocturnal Meetings about Midnight, and that thoſe Aſſemblies broke up as ſoon as the Cock crew. The Author thinks that God out of his infinite Mercy deſigns to bring thoſe deluded People to Repentance by the Cock's Crowing, as St. *Peter* repented of his Fault when he heard the Cock crow.

When Sorcerers and Witches meet, they worſhip the Devil, who appears ſometimes in the Shape of a Man, and ſometimes in the Shape of a Goat. They offer up ſome Candles to him, which caſt a Light of a bluiſh Colour, and then kiſs his Backſide. Afterwards they fall a Dancing with their Backs turned to each other. Some Devils play upon the Violin; and moſt times *Satan* himſelf plays upon a Flute. When Dancing is over, they lie promiſcuouſly one with another. This Lewdneſs is attended with a common Meal. All Sorcerers declare, that the Meat which they eat in thoſe Meetings, has no manner of Taſte: And moſt of them add, That when they riſe from Table, they are as hungry as they were before. After the Meal every body is obliged to give an Account of what he has done ſince the laſt Meeting. Thoſe who have been guilty of the moſt wicked Things, are highly commended for it; but thoſe, who have been leſs Miſchievous, are laughed at by the whole Aſſembly, and moſt times abuſed and beaten by their Maſter. Then

the Devil requires from them to renounce again God, and their Baptiſm, and to ſwear that they will never ſpeak of God, the Holy Virgin, and the Saints, and that they will do to their Neighbours all the Miſchief they can.

Our Author ſays, It is a common Thing to prepare Storms of Hail at the Devil's Meeting, to deſtroy the Fruits of the Earth. But he obſerves, That ſometimes the poor and beggerly Sorcerers are againſt it, for fear of Starving, and quarrel with the rich upon that account. *Henry Boguet* was informed of this Particular by ſome Wizards, burnt at *Champlite*, who further ſaid, That when the rich Sorcerers undertake to raiſe thoſe Storms, and are ſtourly oppoſed by the Poor, they find it neceſſary to throw the Dice, in order to decide the Difference.

The Author obſerves, as a very remarkable Thing, That moſt of thoſe who have been executed at *St. Claude* for Witchcraft, had no Croſs in their Beads, or at leaſt that ſome ſmall piece was wanting to each Croſs. As if the ſmall wooden Croſſes of Beads could not eaſily break and wear out by a long Uſe. He makes another Obſervation, *viz.* That all the Witches he examined, *as a Judge*, never ſhed any Tears in his Preſence; but when he ſpoke to them *in private*, their Tears were very plentiful. This is far from being a certain Sign of Guilt; and granting that what he ſays is exactly true, it may eaſily be accounted for. How unhappy were thoſe that fell into the Hands of ſuch a credulous Judge!

It is neceſſary (ſays he) to ſhave the Heads of Sorcerers and Witches, becauſe they hide in their Hair a Drug, called *the Charm of Silence*; and whilſt they have it about them, they never confeſs any thing, and if they are put to the Rack, they feel no Pain. Sometimes they hide the Charm in their Cloaths; and therefore 'tis an uſual thing

to

to give them new Cloaths. *Frances Secretain* was ſtrip'd ſtark naked, to know whether the Devil had imprinted any Mark on her Body; for 'tis commonly believed, that ſome Witches are marked * in the Shoulder, others under the Eye-lid, ſome under the Tongue, and others in their Secret Parts. However our Judge confeſſes, that he never could ſee any ſuch Marks, tho' he took great Care to find them out. One *George Gandillon* ſhewed him the Place, on which he had been marked by the Devil, *viz.* in his Left Sholder; but our Author could not diſcern the Mark *for want of a skilful Chirurgeon.* He believes the Devil does frequently take off ſuch Marks, when thoſe that liſt themſelves under his Banner, are committed to Gaol. Thus Judge *Boguet* finds out a Reaſon for every thing.

See the Continuation of this Extract in the Vth *Volume.* Article II.

---

* *I have publiſhed a curious Report of Two Phyſicians and Three Chirurgeons about thoſe Marks, in my Account of Two Witches tried at* Geneva. *See the Firſt Volume.* Article XLVII.

ARTICLE LIX.

OBSERVATIONS ſur l'Obliquité de l'Ecliptique.

That is,

OBSERVATIONS concerning the Obliquity of the Ecliptick, taken from a Foreign Journal.

IT appears to me, that the ſmall Variation, to be found in all the Obſervations that are made for the Space of many Years upon the Obliquity of the Ecliptick, is not to be aſcribed to a real Variation of the Obliquity of the Ecliptick, as if the Angle it makes with the Equator was now ſmaller than it was ſome Years ago; which is perhaps the Opinion of ſome Aſtronomers to this very Day. That Difference ought rather to be aſcribed to a Variation in the Refraction, as I have already ſaid upon ſome other Occaſions. And indeed, ſince in the frequent Obſervations which I have made at all times about the apparent Lowneſs of the Horizon of the Sea, I have found that there is a continual Variation, which can only be aſcribed to the different Conſtitution of the Air; I think there can be no doubt,

doubt, that the Refraction does alſo continually vary in the Heights of the Stars, and particularly of the Sun, above the Horizon, according to the different Conſtitution of the Air; tho' not ſo ſenſibly, but as they are more or leſs elevated above the Horizon. However, it is not ſo eaſily diſcerned as in the Lowneſs of the Horizon of the Sea.

1. Becauſe thoſe Heights of the Stars are always different, and do not afford a fixed Point.

2. Becauſe thoſe Differences being leſs ſenſible, as the Star is more elevated above the Horizon; the ſmall Differences that are found in thoſe Heights are imputed to the Obſervation, or to the Inſtrument; which cannot be done in the Obſervations of the Horizon.

It ſeems therefore more reaſonable to aſcribe to that Variation of Refractions, in the Solſtitial Heights of the Sun, the ſmall Variation obſervable in the Obliquity of the Ecliptick, than to admit a real Variation in the Obliquity of the Ecliptick, which would occaſion a great Confuſion in Aſtronomy, and beſides is far from being ſufficiently proved, as it appears from all the Obſervations, that have been made hitherto.

Tho' the Inſtruments be never ſo good and ſo large, I think Obſervations will never be performed more exactly: The different Conſtitution of the Air will always prevent it. I repeat it again, what is obſerved in the Horizon is a Preſumption, or rather a Demonſtration for all the Heighrs, in which the Variation of the Refraction cannot be ſo eaſily and ſo certainly obſerved; but the Exiſtence of the Variation in the Horizon, is a Proof of the Exiſtence of the Variation in the ſeveral Heights above the Horizon.

Does it follow from thence, that Mr. *Caſſini*'s Tables of the Refraction for the Heights of the Stars above the Horizon are not right? By no means. They are right in a certain Conſtitution of the Air; but perhaps they will not ſo exactly agree in other Conſtitutions. Can any one give Rules and Tables for all the different Conſtitutions of the Air? I don't think it poſſible. Beſides, how can an Obſervator know thoſe, which he ought to make Uſe of? His Buſineſs is to obſerve, what happens in the Horizon of the Sea, if he can ſee it, ſo that he may judge how much the Refraction in the Heights of the Stars may be encreaſed or leſſen'd, when ſome important Obſervations require, that he ſhould mind thoſe Aſtronomical Niceties. Such is the Uſe that can be made of the Obſervations of the apparent Lowneſs of the Horizon of the Sea with reſpect to Aſtronomy.

ARTICLE LX.

LEIPSICK.

A Second Edition of *Sanctius*'s Commentary upon *Job* has been reprinted here.

Gaſparis Sanctii Centumputeolani, e Societate Jeſu Theologi, in Collegio Complutenſi Sacrarum Litterarum quondam Interpretis, in Librum Job Commentarii, cum Paraphraſi. Nunc ſecundo prodeunt, Indicibus rùm Locorum Scripturæ, Regularum & Proverbiorum, tum

tum rerum memorabilium illuſtrati. Cum nova Præfatione vitam Auctoris complexa. Lipſiæ. 1712. *in* 4to. *Coll.* 1480.

The firſt Edition of this Commentary, publiſhed at *Lyons* in the Year 1624. is very ſcarce.

PARIS.

THE moving Sphere according to the Syſtem of *Copernicus*, made by Mr. *Pigeon*, is a very Curious Piece of Work. Tho' it be but Eighteen Inches in Diameter, and Five Feet four Inches high, it is ſufficient to perform eaſily all the Demonſtrations. That Sphere has been ingraved by Mr. *Pigeon*'s Direction. The Stamp is attended with a ſmall Book, containing a Deſcription of that Ingenious Machine, and ſhewing the uſe of it.

Father *Calmet* has publiſhed a Commentary † upon the Three firſt Books of *Kings*.

Commentaire litteral ſur tous les livres de l'Ancien & du Nouveau Teſtament, par le R. P. D. Auguſtin Calmet, Religieux Benedictin de la Congregation de Saint Vanne & de S. Hydulphe. Les trois premiers Livres des Rois. Paris 1711. *in* 4to. *Pagg.* 1040.

The Author has inſerted Four Diſſertations in this Commentary.

In the Firſt, He treats of the Origin of the *Philiſtines*, and of the Deities worſhipped by that Nation, *viz. Dagon*, *Beel-ſebub*, *Aſtaroth*, *Marnas* (mentioned

† *I have given an Account of his other Commentaries. Look for* Calmet *in the Index.*

tioned by *Stephanus Byzantinus*), and *Berith*, or *Baal-Berith*.

The Second Diſſertation concerns *Samuel*'s Apparition to *Saul*, about which the Commentators do very much differ. Father *Calmet* believes, that *Samuel* himſelf did truly appear to *Saul*, by God's Order, and that the Devil had no Hand in that Prodigy; but he knows not, whether it was *in Corpore*, or *extra Corpus*.

The Author enlarges upon the Perſon and the Arms of *Goliath* in his Commentary. That Giant was about Twelve Feet and a Half in Height. His Coat of Mail weighed a Hundred and Fifty Six Pounds and a Quarter. The Head of his Spear weighed about Twenty Pounds. His Helmet, his Shield, and his other Arms had doubtleſs the ſame Proportion. An Author, having carefully examined thoſe Proportions, found that the complete Armour of that Giant weighed Two Hundred Seventy Two Pounds and Thirteen Ounces.

The Wealth which *David* left to *Solomon*, makes the Subject of the Third Diſſertation. Thoſe, who are beſt skilled in the Weights, Meaſures, and Coins of the Ancients, wonder how that Prince could leave behind him ſuch a prodigious Treaſure. Father *Calmet* undertakes to ſhew, that *David* might eaſily hoard up thoſe immenſe Sums. His Reign was very long: He conquered rich Nations, and took all their Wealth from them. *Arabia*, and *Edom* abounding in rich Mines, and the other Countries ſubdued by him, paid him a conſtant Tribute. His Empire reached from the *Euphrates* to the *Nile*, &c.

The IVth Diſſertation runs upon the Temples of the Ancients.

ARTICLE LXI.

A FURTHER ACCOUNT of the Diſſertation prefixed to the New Tranſlation of Anacreon *into* French *Verſe.* (*See above Art.* XLVIII.)

THE Author having anſwered ſome Criticiſms of Mr. *le Clerc* upon ſome Paſſages of *Virgil*, and endeavoured to juſtify the Poets upon ſome other Heads; proceeds to make an Apology for the Ancients, and maintains that they are much above the Moderns.

2. "The Queſtion about the Pre-eminence between the Ancients and the Moderns, (*ſays Mr.* "de Fontenelle,) being rightly underſtood, comes "to this: Whether the Trees that grew formerly in "our Fields, were larger than thoſe of this preſent "Time. If it be ſo, *Homer*, *Plato*, and *Demoſthenes* "cannot be equalled in theſe latter Times; but if "our Trees are as large as thoſe of former "Times, we may equal *Homer*, *Plato*, and *De*"*moſthenes*".

Our Author (Mr. *Gacon*) does by no means approve this Argument, and adds that if there was any Strength in it, one might eaſily prove from thence that the Ancients cannot be equalled by the Moderns, ſince it is an eaſy thing to ſhew that Trees were formerly larger than they are now. We read (*ſays*

(*ſays he*) in the Sacred and Profane Hiſtory, that there were Giants in former Times; from whence it follows that Trees were then larger than ours are: For if there is a Relation between Trees and Men, the ſame ought to be admitted between Men and Trees. But Mr. *de Fontenelle* grants, that if Trees were formerly larger than they are now, the Ancients cannot be equalled; and therefore he muſt neceſſarily own, that the Ancients will always be above the Moderns, ſince it appears from his own Argument, that the Trees of former Times were larger than thoſe of our Time.

Mr. *Bacon* adds, That the true State of the Queſtion is this: *Whether the Excellent Works of the Ancients are better than thoſe of the Moderns*; as the Abbot *Maumenet* lays it down in his Ode upon that Subject:

Mais bien qu'une égale meſure,
Et de graces & de bienfaits,
Confonde au ſein de la Nature,
Et les Ainez, & les Cadets;
D'où vient, que depuis tant d'années
Nos Muſes les plus fortunées
Cedent à ces Chantres fameux,
Et que dans Rome, ou dans Athenes,
Les *Ciceron*s, les *Demoſthene*s
N'ont point de Rivaux dignes d'eux.

According to Mr. *de Fontenelle*, the Moderns argue thus: "The Ancients invented every Thing; "therefore they were much more Ingenious than "we. Not at all, (*ſays he*); but they lived before "us. One might as well commend them for being "the firſt, who drank the Water of our Rivers, "and inſult us, becauſe we only drink their re-"mains".

Our

Our Author answers, That the Moderns do not admire the Ancients, because they invented, but because they perfected. *Homer* is not esteemed by them, as being the first Poet, since there were other Poets before him; but because they believe he has carried Epick Poetry to the highest Degree of Perfection. Thus (*continues Mr.* Gacon) we admire the *Stephens*, and the *Elzeviers*, not as being the Inventers of Printing, but because they published several Master-Pieces of that Noble and Useful Art.

Mr. *de Fontenelle* observes, That the Moderns cannot always exceed the Ancients, unless the Nature of the thing allows of it. Eloquence and Poetry (*says he*) do not require a great Knowledge of other Arts, and chiefly depend upon a lively Imagination. Men might easily get a sufficient Knowledge of those Arts in few Ages; and a lively Imagination does not want a long Series of Experiments, nor a great Number of Rules, to have all the Perfection that it is capable of. The same Author says in another Place, That Eloquence and Poetry, which have occasioned the warmest Dispute, are not very important in themselves; and believes the Ancients might carry them to their Perfection, because it may be attained to in few Ages. However, he owns that Eloquence was a ready way to Preferment among the *Greeks* and the *Romans*, and that it was then as great an Advantage to be born with the Talent of Speaking well, as it would be now-a-days to be born with a vast Estate. As for Poetry, he says it never was good for any thing under any Sort of Government.

Mr. *Gacon* refers us to the first Part of his Dissertation, where he makes an Apology for Poetry. He wonders Mr. *de Fontenelle* should be one of those, who despise that noble Art, since his Poetical Performances are far from being contemptible. It were

were a great Miſtake, ſays he, to pretend that Poetry is of no uſe, becauſe it ſeldom raiſes the Fortune of thoſe who apply themſelves to it; for Glory, rather than Gain, moves great Poets to produce thoſe excellent Works, which are the Admiration of all Ages.

Our Author denies that the Ancients carried Eloquence to a greater Degree of Perfection than Poetry, and maintains that *Demoſthenes* and *Cicero* are not ſo perfect in their Kind as *Homer* and *Virgil* in theirs. Nature (ſays he) having a great Share in the Production of a Poet, and Art contributing very much to that of an Orator; 'tis no ſurpriſing thing that the former ſhould exceed the latter, as true Fruits are more perfect than painted ones.

Mr. *de Fontenelle* aſcribes the blind Admiration of the Moderns for the Ancients to the great Influence of the "Commentators, the moſt ſuperſtitious Men "of all thoſe who worſhip Antiquity. Is there any "beautiful Woman, *ſays he*, that would not think "herſelf Happy, if ſhe could inſpire her Lover "with a Paſſion as ſoft and lively, as that with "which a *Greek* or *Latin* Author inſpires his re-"ſpectful Interpreter"?

In anſwer to that Raillery, the Author ſays it concerns only thoſe long and tedious Commentators, for whom he has no great Eſteem; and then he goes on in the following Words. "If an Admirer "of *Epictetus* pays a great Price for the Lamp of "that Philoſopher; if another is more fond of a "Medal of *Homer*, or *Anacreon*, than of their own "Works: Can ſuch a ridiculous Zeal leſſen the "Merit of thoſe great Men? If a Commentator up-"on *Homer* endeavours to make us believe, that "that Poet is *Solomon*; that the moſt abſtruſe Sci-"ences, and even the Philoſophers-Stone, are to be "found in his Poem; is *Homer* anſwerable for

"ſuch

" ſuch Extravagancies? We are willing that ſuch " Admirers of the Ancients ſhould be banter'd and " ridiculed; but ——— we have an Eſteem for " thoſe wiſe Interpreters, who laying aſide Gram- " matical Trifles, make it their Buſineſs to find out " the Senſe of the Ancients, and to diſcover their " true Genius ".

Mr. *Gacon* owns that there are ſome Imperfections in the Works of the Ancients that are moſt eſteemed; but he maintains that notwithſtanding thoſe Imperfections their Works are inimitable, or at leaſt have not been equalled by any Modern Author. He denies that the Ancients have been guilty of any *Impertinence*, and affirms that whoever conſiders their Religion, their Government, their Climates, and their Cuſtoms, will eaſily clear them from ſuch an Imputation.

The Moderns boaſt of their Works relating to Galantry, and pretend to be more nice than the Ancients in their way of treating of Love. Mr. *Gacon* is of a contrary Opinion, and believes that the Moderns diſcover no Delicacy, but in as much as they conform themſelves to the Works of the Ancients. " The bare Syſtem of *Cu-* " *pid* and *Venus* (ſays he) is ſufficient to ſhew that " *the Ancients* were Maſters of the Art of Love. And " indeed can any thing be more ingenious? The " Gracefulneſs, the ſmiling Countenance, the Wan- " tonneſs, the Wings, the Torch, the Darts, and " the Vail of *Cupid*; in a Word, all the Fables, " wherein the Ancients ſet forth in ſuch a pompous " Manner the Triumphs of that little God, are as " many Proofs that they knew him perfectly. How " could they be ignorant of him, when they knew " his Mother ſo well?

The Author acknowledges, that ſome Writers of our Time ſpeak naturally of Love, without affecting a falſe Delicacy; but he thinks they are indebted for

for it to the Ingenious Performances of the *Latins*, whom they have imitated. *Catullus*, (ſays he) *Propertius*, *Tibullus*, *Virgil*, *Horace*, *Ovid*, have afforded them an infinite Number of fine Thoughts: And indeed *Voiture*, *Saraſin*, *Segrais*, *la Fontaine*, *Corneille*, *Racine*, Madam *Ville-Dieu*, and Madam *Des-Houlieres*, never durſt deny that they took from the Writings of thoſe Great Men the Charms, which procured them ſo great a Reputation.

Mr. *Gacon* makes a Judicious Reflexion upon the *Maxims* of the Duke *de la Rochefoucault*. He obſerves, That this Author has ſeveral unnatural and far fetched Thoughts. Mr. *la Bruyere* (ſays he) has juſtly blamed him for making himſelf unintelligible in ſeveral Places by too much refining, as it appears by this Maxim, *Gravity is a Myſtery of the Body, invented to conceal the Imperfections of the Mind*, and many others.

Our Author obſerves, That the *Fables* of *la Fontaine* are very much above his *Tales*. Which is ſo true, that we have ſome other *Tales* as good as his; whereas no body has been able to imitate his *Fables*. But (continues the Author) tho' they be never ſo fine, they do not exceed thoſe of *Phædrus*.

I omit ſeveral other Obſervations, that will not be unacceptable to the Readers.

3. The Author proceeds to the Third Part of his Diſſertation, wherein he undertakes to ſhew, That the Poems of the Ancients may be better tranſlated into Verſe than into Proſe. He acknowledges, as Madam *Dacier* does, that a Tranſlation of a Poet into Proſe is like the Mummy of a beautiful Woman, in which no Body will ſee thoſe Sparkling Eyes, that Complexion animated with the moſt natural and lively Colours, that Gracefulneſs and thoſe Charms, which kindled the Love of the Beholders, and made an Impreſſion even upon old-Age. But he

he denies, that any one can perceive in that Mummy the Beauty and Regularity of the Features, the Bigneſs of the Eyes, the Smalneſs of the Mouth, and a Noble and Majeſtick Shape. He denies, that the Imagination being ſtruck with thoſe precious Remains, as Madam *Dacier* calls them, can form an Idea of a Beauty not much unlike that, which the Imagination can conceive by itſelf, and without the Sight of a dead Body, tho' never ſo well embalmed.

Mr. *Gacon*, in order to prove the Aſſertion, which makes the Subject of this Third Part of his Preface, uſes the very Arguments alledged by Madam *Dacier*, without any Alteration but that of the Word *Poetry* inſtead of the Word *Proſe*. In the next Place, he brings in ſeveral Examples to ſhew, how the moſt ſimple, the cleareſt, and the nobleſt Poetical Ideas are ſtretched out, and darkened, and loſe their Beauty by a Proſaick Tranſlation. At the ſame Time he inſerts a Tranſlation in Verſe, to convince the Readers, that nothing but a Poetical Verſion can be a true Copy of a Poetical Original.

ARTICLE

ARTICLE LXII.

THEOLOGIÆ SPECULATIVÆ SCHEMA, è variis Syſtematibus modernis, magnam partem, excerptum, ab incautis quorundam placitis repurgatum, Sacrarum Scripturarum authoritate confirmatum, nec non Eccleſiæ Anglicanæ Articulis maxime conſonum. Cui acceſſit brevis præcipuarum Controverſiarum per totam Theologiam Diſcuſſio, è variis Autoribus in opem & ſubſidium Tironum collecta, & ad locum cuique congruum relata. Per LAUR. FOGG, S. T. P. Dec. Ceſtrienſ. Londini. Excudebat *J. H.* pro *R. Minſhul* Bibliopola *Ceſtrienſi*, & proſtant venales apud *H.* & *G. Mortlock* ad Inſigne *Phœnicis* in Area Paulina. 1712.

That is,

A COMPENDIUM OF DIVINITY, taken (for the greateſt Part) from ſeveral

ral Modern Syſtems; cleared from the wrong Opinions of ſome Divines; confirmed by the Authority of the Holy Scriptures, and perfectly conſonant to the Articles of the Church of England. *To which is added a ſhort Diſcuſſion of the chief Theological Controverſies, collected from ſeveral Authors for the Uſe of Students, each of which is inſerted in its proper Place. By* LAURENCE FOGG, D. D. *and Dean of* Cheſter. London 1712. *in* 8vo. *Pagg.* 461.

THE Reverend Dr. *Fogg*, Dean of *Cheſter*, is the Firſt *Engliſh* Divine, who has publiſhed a full Syſtem of Divinity. Being ſenſible, that Books of that Nature, compoſed by the Foreign Proteſtants, contain ſome Opinions diſproved by the Church of *England*, he thought it neceſſary to put into the Hands of the *Engliſh* Students a Courſe of Theology perfectly agreeable to the Thirty-nine Articles. The Author's Syſtem is ſhort, perſpicuous, and very methodical. All needleſs Queſtions have been laid aſide: The Objections are propoſed, and anſwered in a few Words: The moſt important Controverſies are interſperſed through the whole Work, and treated with great Clearneſs.

This Syſtem conſiſts of XIII Chapters.

In the Iſt, The Author treats of the Nature of Theology:

In the IId, Of the Holy Scripture:

In the IIId, Of God and his Attributes:

In the IVth, Of the Holy Trinity:

In the Vth, Of the Internal Works of God:

In the VIth, Of his External Works:

In the VIIth, Of his actual Providence:

In the VIIIth, Of the Government of Men after the Fall.

In the IXth, Of the new Covenant of Grace, and its Mediator:

In the Xth, Of the Sacraments of the New Covenant.

In the XIth, Of the Application of Redemption:

In the XIIth, Of the Church.

In the XIIIth, Of Regeneration, Juſtification, Sanctification, and Eternal Life.

I ſhall only take notice of Two Paſſages. 1. The Author makes ſome Obſervations upon ſome Verſes of the IX^th Chapter of the Epiſtle to the *Romans*. Thoſe Obſervations are entitled, *Annotationes in Commata quædam* Cap. IX. *ad* Rom. *quæ dum multi ad Prædeſtinationis Doctrinam minus congrue applicant, durè ſonant, & conceptus haud Deo dignos mentibus noſtris ingenerare apta ſunt.*

2. He adviſes young Students to read the Fathers with Judgment, becauſe they frequently differ in their Notions of the Words *Subſtance, Hypoſtaſis,* and

and ἰδία. *Cum judicio legendi ſunt Patres, qui non raro ſententiis diſſident in uſu vocum,* Subſtantiæ, Hypoſtaſeως, ἰδίας, *ut patet ex* Hieron. ad Dardan. Aug. Lib. V. de Trin. Cap. VIII, p. IX, Socrat. Hiſt. Tri. Lib. VI.

This Compendium of Divinity is written with great Judgment: It contains a great deal of Matter in a little Compaſs, and is perhaps the moſt ſubſtantial Abridgment in that Kind that ever was publiſhed. The Author ſays, it would have been more perfect, had it not been for his great Age, and the Weakneſs of his Sight.

ARTICLE LXIII.

A REMARKABLE Paſſage concerning the Trials of Witches, (which I ſhould have inſerted above,) taken from M. Leibnit's Eſſay † upon the Goodneſs of God, the Free-will of Man, and the Origin of Evil, *pag.* 216, 217.

MLEIBNITZ having mentioned a Book of Father *Frederick Spee*, a Jeſuit of a Noble Family in *Weſtphalia*, goes on thus:

" The Memory of that Excellent Man ought to " be dear to all Learned and Judicious Perſons, be-

† *I have given an Account of that* Eſſay.

" cauſe he is the Author of the Book intitu'ed, *Cautio Criminalis circa proceſſus contra Sagas* *, which " made a great Noiſe, and has been tranſlated into " many Languages. I have been informed by the " Illuſtrious Elector of *Mentz*, *John Philip de Schonborn*, Uncle of his preſent Electoral Highneſs, " who glorioufly follows the Steps of his Worthy " Predeceſſor, That Father *Spee*, who happened to " be in *Franconia*, when the pretended Sorcerers " were burnt apace, having attended many to the " Place of Execution, and found out by his Inquiries, and their Confeſſions, that they were all innocent, was ſo moved with it, that tho' it was " a dangerous thing to ſpeak the Truth, he reſolved " to write that Book (without putting his Name " to it,) which had a very good Succeſs, and made " ſuch an Impreſſion upon that Elector, who was " then only a Canon, and ſince Biſhop of *Wurtsburg*, " and at laſt Archbiſhop of *Mentz*, that he put an " End to the Burning of any Body on Account of " Witchcraft, as ſoon as he came to the Regency. " Wherein he was followed by the Dukes of *Brunſwick*, and at laſt by moſt of the Princes and States " of *Germany*."

---

† That is, *A* Caveat *about the Proceedings againſt Witches.*

ARTICLE LXIV.

JOH. FRID. HOMBERGK TZU BACH Juris in Acad. Marburg. Profeſſoris, Parerga Sacra, ſeu Obſervationes quædam ad novum Teſtamentum Domini Noſtri JESU CHRISTI. Trajecti ad Rhenum, ex Officina Gulielmi vande Water, Typographi Academiæ. M DCC XII.

That is,

OBSERVATIONS upon the New Teſtament by JOHN FREDERICK HOMBERGK TZU BACH, *Profeſſor of Civil Law in the Univerſity of* Marpurg, Utrecht. 1712. *in* 4*to. Pagg.* 366. *Sold by* Paul Vaillant *in the* Strand.

WE have now a vaſt Collection of various Readings upon the *New Teſtament*; and it were to be wiſhed that ſome Modeſt and Judicious Criticks would make uſe of them, to clear ſeveral obſcure and difficult Paſſages. None but a Man of great Sagacity can ſucceed in ſuch an Attempt. The Learn-

ed Author of theſe Obſervations does ſeldom mention any various Reading; and his Notes are not ſo critical as thoſe of *Grotius*, and ſome other Interpreters. He compares all along the *Greek* Text with the *Latin* Tranſlation of *Beza*, and rectifies the latter, when he thinks it does not expreſs the true Senſe of the Original. He illuſtrates many Paſſages by the *Greek* and *Latin* Authors, and ought to be commended for his Learned Performance. Here follow ſome of his Obſervations.

Mark V. 25, 26. *And a certain Woman, which had an iſſue of Blood twelve Years,* and had ſuffered many Things of many Phyſicians, καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, *and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,* &c.

M. *Hombergk* does not believe, that the *Greek* Words, which I have inſerted in this Paſſage, are rightly tranſlated. How could that Woman (ſays he) *ſuffer many Things of the Phyſicians?* unleſs it be ſuppoſed that ſhe was lanced and cauterized in ſeveral Parts of her Body; which is highly improbable. Did ſhe fall into the Hands of uncharitable Quacks, who made her worſe than ſhe was, and at the ſame time very poor? This cannot be the Senſe of the Paſſage. The Evangeliſt means, that the Woman mentioned in this Verſe, conſulted many Phyſicians, who preſcribed ſo many Remedies, that ſhe ſpent all that ſhe had, without being the better for it. Thoſe (continues the Author) who know the ſeveral Significations of the Word πάσχω, will eaſily grant, that this is the true Senſe of that Paſſage; and therefore the Words ſhould be rendered, *and had been under the Cure of many Phyſicians,* &c.

Luke VII. 30. *But the Phariſees and Lawyers* rejected the Counſel of God againſt themſelves, τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτούς, *being not baptized of him.*

In

In order to remove the Difficulty contained in this Verſe, the Author affirms that the Words εἰς ἑαυτοὺς ought to be joined with τὴν βουλὴν τοῦ Θεοῦ, and that the Paſſage ought to be tranſlated thus: *But the Phariſees and Lawyers* rejected the Will of God towards them.

Jude v. 12. *Theſe are Spots* in your Feaſts of Charity, ἐν ταῖς ἀγάπαις ὑμῶν, *when they feaſt with you, feeding themſelves without fear.*

2 Pet. II. 13. —— *Spots they are and Blemiſhes,* ſporting themſelves with their own Deceivings, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, *while they feaſt with you.*

Our Author tells us upon this Paſſage of St. *Jude*'s Epiſtle, That he does not doubt in the leaſt but the Words ἐν ταῖς ἀπάταις αὐτῶν, *in their own Deceivings,* in the 2d Epiſtle of St. *Peter*, Chap. II. *v.* 13. are a Corruption, and that it ſhould be ἐν ταῖς ἀγάπαις ὑμῶν, *in your Feaſts of Charity,* as we read in St. *Jude*'s Epiſtle.

ARTICLE LXV.

PERVIGILIUM VENERIS, ex Editione Petri Pithoei, cum ejus & Juſti Lipſii Notis; itemque ex alio Codice antiquo, cum Notis Cl. Salmaſii & Pet. Scriverii. Acceſſit ad hæc Andr. Rivini Commentarius. Auſonii CUPIDO CRUCI ADFIXUS, cum Notis Mariang. Accurſii, El. Vineti, Pet. Scriverii & Anonymi. Acceſſere ad calcem Joſ. Scaligeri & Caſp. Barthii Animadverſiones. Hagæ Comitum, apud Henricum Scheurleer. M DCC XII.

That is,

A NEW Edition of the PERVIGILIUM VENERIS, *and of* Auſonius's CUPID CRUCIFIED, *with the Notes of ſeveral Learned Men upon thoſe two Poems.* Hague 1712. *in* 8vo. Pagg. 208. *Sold by* J. Moetjens *and M.* C. Le Cene *in the* Strand.

I. THE

I. THE Poem, entituled *Pervigilium Veneris*, is an Elegant Deſcription of the Spring, and of the great Power of *Venus* in that Seaſon of the Year, written by an ancient Author unknown to us, upon Occaſion of the Feſtival of that Goddeſs. *Peter Pithou* (*Pithoeus*) was the firſt, who publiſhed * that Piece from a very faulty Manuſcript. *Lipſius* †, *Douza* the Son, and *John Weitzius* undertook to mend it, but with little Succeſs for want of a better Copy. *Salmaſius* having found a more correct Copy of that Ingenious Poem, *Scriverius* reprinted it with his own Notes, and thoſe of *Salmaſius* and others, in a Collection of ſeveral Pieces entituled *Baudii Amores*.

That Poem has been printed twice in this Volume: Firſt, with the Notes of *Pithoeus* and *Lipſius*; and then from *Scriverius*'s Edition, with the Remarks of that Author and *Salmaſius*, and ſome ſelect Annotations of *Weitzius*. In the Year 1644. *Andreas Rivinus*, Profeſſor of Philology at *Leipſick*, publiſhed a large Commentary upon the *Pervigilium Veneris*: That Commentary has been inſerted here, to render this new Edition more complete.

II. *Cupid* and his Mother *Venus* have afforded the Ancients a thouſand agreeable Fictions. The Poem of *Auſonius*, entituled *Cupid crucified*, runs upon a very ingenious Fancy. That Poet ſaw a Picture ‡ at

* At *Paris* in 1577.

† Elector. Lib. I. c. 5.

‡ Cupidinem cruci adfigunt (*in pictura*) mulieres amatrices, non iſtæ de noſtro ſæculo, quæ ſponte peccant, ſed illæ Heroicæ, quæ ſibi ignoſcunt, & plectunt Deum. Auſonius *in his Preface to this Poem.*

ARTICLE LXVI.

FLORENCE.

FATHER *Valſechi* has put out an Hiſtorical and Chronological Diſſertation concerning the Reign of *Elagabalus*.

De M. Aurelii Antonini Elagabali Tribunitia Poteſtate V. Diſſertatio Hiſtorico-Chronologica. Auctore P. D. Virginio Valſechi, a Brixia Monacho Benedictino Congregationis Caſinenſis. Florentiæ 1711. *in 4to. Pagg.* 120.

AMSTERDAM.

DR. *Borges*, Profeſſor of Mathematicks and Eloquence in the Univerſity of *Groningen*, who died in the Year 1666. left behind him ſeveral Indexes or Repertories of his own making. Thoſe Indexes have been bought by Mr. *Halma*, a Bookſeller of *Leuwarden*, who is willing to ſell them. Here follows the Catalogue.

1. *Rationarium, ſive Repertorium Philologicum, Criticum & Antiquitatum, ordine literarum Alphabethi.* It conſiſts of Seven large Volumes in *Folio*, and contains an Extract of the beſt Criticks, ſuch as *Scaliger, Caſaubon, Salmaſius, Voſſius, Gronovius*, and above Fifty more.

2. *Re-*

at *Triers*, which gave him Occaſion to write this Piece. He repreſents the Heroines of former Times walking in the *Elyſian* Fields, and complaining of their Misfortunes in Point of Love. Whilſt their Minds are taken up with ſuch melancholy Thoughts, *Cupid* goes by accidentally. They immediately ſtop him, and reſolve to puniſh him as being the ſole Author of their Miſery. They tie his Hands behind his Back, and faſten him to the Top of a Myrtle Tree, *&c.*

——— reus eſt, ſine crimine, judice nullo,
Accuſatus Amor.

Whereupon *Venus* comes to the *Elyſian* Fields, and far from excuſing her Son, chides him ſeverely, and whips him with a Bundle of Roſes. The Ladies, moved with Compaſſion, cry out that *Venus* is too cruel; They intercede for *Cupid*, and aſcribe their Misfortunes to Deſtiny.

Inde truces cecidere minæ, vindictaque major
Crimine viſa ſuo, Venerem fecere nocentem.
Ipſæ intercedunt Heroïdes, & ſua quæque
Funera crudeli malunt adſcribere fato.

That ingenious Poem has been Reprinted here with the Notes of *Mariangelus Accurſius*, *Elias Vinetus*, *Scriverius*, and thoſe of an Anonymous Author. Beſides, the Readers will find at the End of the Book the XVIIIth Chapter of *Scaliger's Auſoniana Lectiones*, and a Chapter of *Barthius's Adverſaria*, containing ſome Remarks upon the Poem of *Auſonius*.

ARTICLE

ARTICLE LXVI.

FLORENCE.

FATHER *Valſechi* has put out an Hiſtorical and Chronological Diſſertation concerning the Reign of *Elagabalus*.

De M. Aurelii Antonini Elagabali Tribunitia Poteſtate V. Diſſertatio Hiſtorico-Chronologica. Auctore P. D. Virginio Valſechi, a Brixia Monacho Benedictino Congregationis Caſinenſis. Florentiæ 1711. *in 4to. Pagg.* 120.

AMSTERDAM.

DR. *Borges*, Profeſſor of Mathematicks and Eloquence in the Univerſity of *Groningen*, who died in the Year 1666. left behind him ſeveral Indexes or Repertories of his own making. Thoſe Indexes have been bought by Mr. *Halma*, a Bookſeller of *Leuwarden*, who is willing to ſell them. Here follows the Catalogue.

1. *Rationarium, ſive Repertorium Philologicum, Criticum & Antiquitatum, ordine literarum Alphabethi.* It conſiſts of Seven large Volumes in *Folio*, and contains an Extract of the beſt Criticks, ſuch as *Scaliger*, *Caſaubon*, *Salmaſius*, *Voſſius*, *Gronovius*, and above fifty more.

2. *Re-*

2. *Repertorium Politicum, Hiſtoricum & Juridicum,* in one large Volume in *Folio,* taken from ſeveral Ancient and Modern Hiſtorians, and from many Modern Politicians, ſuch as *Bodin, Grotius,* &c.

3. *Index rerum & verborum in T. Livium.* 1. Vol. in *Fol.*

4. *Index rerum & verborum in Plutarchum.* 2. Vol. in *Fol.*

5. —— *in Ovidium.*

6. —— *in Catalecta veterum Poetarum, Phædri fabulas & Corippum.*

7. *Index Philologicus Apuleianus.*

8. —— *in Martianum Capellam de nuptiis Philologiæ.*

9. —— *in Silium Italicum.*

10. —— *Philologico-politicus in Salluſtium.*

11. —— *rerum & verborum in Valerium Maximum.*

12. —— *in Juſtinum.*

13. —— *in Senecam Rhetorem.*

14. —— *in Senecam Tragicum.*

15. —— *in Vegetium de re militari.*

16. —— *in Martialem.*

17. —— *in Auſonium.*

18. ——

18. —— *in Prudentium.*

19. —— *in Ciceronis Orationes.*

20. —— *in ejuſdem Epiſtolæ.*

21. —— *in Varronem & Catonem.*

22. —— *in Julium Firmicum.*

23. —— *in Epiſtolas Hieronymi.*

24. —— *in Claudianum & Lucanum.*

25. —— *in C. Sollium Sidonium Apollinarem.*

26. —— *in Papinium Statium.*

27. —— *in Hiſtoriæ Auguſtæ Scriptores, ad litteram Q.*

28. —— *in Cenſorinum de Die Natali.*

29. —— *in Horatium.*

30. —— *in Arnobium & Minucium Felicem.*

31. —— *in Julium Cæſarem.*

32. —— *in A. Gellium.*

33. —— *in Lactantium.*

34. —— *in Panegyriſtas Latinos.*

Beſides ſome others, that are not ſo complete.

A Fourth Edition of Mr. *Le Clerc's Ars Critica* is lately come out with great Improvements.

DELFT.

DELFT.

THE following Book has been newly published here:

Melanges de Remarques Critiques, Hiſtoriques, Philoſophiques, Theologiques ſur les deux Diſſertations de M. Toland, intitulées, l'une, L'Homme ſans ſuperſtition, *& l'autre,* Les Origines Judaiques. Avec une diſſertation tenant lieu de Preface, où on examine l'argument tiré du conſentement de tous les peuples, pour prouver l'exiſtence de Dieu, & on refute les principales objections par leſquelles on a pretendu l'affoiblir. Par Elie Benoiſt, Paſteur de l'Egliſe Walone de Delft. Delft 1712. in 8vo. Pagg. 374.

ART.

ARTICLE LXVII.

A VOYAGE to the South *Sea, and round the World, performed in the Years* 1708, 1709, 1710, *and* 1711, *Containing a Journal of all Memorable Tranſactions during the ſaid Voyage; the Winds, Currents, and Variations of the Compaſs; the taking of the Towns of* Puna *and* Guayaquil, *and ſeveral Prizes, one of which a rich* Acapulco *Ship. A Deſcription of the* American *Coaſts, from* Tierra del Fuego *in the* South *to* California *in the* North, (*from the* Coaſting-Pilot, *a* Spaniſh *Manuſcript.*) *An Hiſtorical Account of all thoſe Countries from the beſt Authors. With a New Map and Deſcription of the mighty River of the* Amazons. *Wherein an Account is given of Mr.* Alexander Selkirk, *his Manner of Living and Taming ſome wild Beaſts during the Four Years and Four Months he lived upon the uninhabited Iſland*

Iſland of Juan Fernandes. *Illuſtrated with Cuts and Maps. By Captain* EDWARD COOKE. London : *Printed by* H. M. *for* B. Lintot, *and* R. Goſling *in* Fleetſtreet ; A. Betteſworth *on* London-*Bridge, and* W. Innys *in St.* Paul's *Church Yard.* MDCCXII. *In* 8vo. *Pagg.* 456.

IN the Year 1708, ſeveral Merchants of *Briſtol* fitted out Two Ships, *viz.* the *Duke* commanded by Captain *Woodes Rogers*, and the Dutcheſs, Captain *Stephen Courtney* Commander, and Captain *Edward Cooke* Second Captain, to cruize on the Coaſts of *Peru* and *Mexico*, in the *South*-Sea, againſt the *French* and *Spaniards*, and to act jointly, as belonging to the ſame Owners. On the 1ſt of *Auguſt* thoſe Two Ships ſailed for *Cork*, and on the 1ſt of *September* they left that Town, and came into the Harbour of *St. Vincent*, one of the Iſles * of Cape *Verd*, the 30th of the ſame Month. That Iſland is not inhabited. It affords great Plenty of *Guinea*-Hens, and ſome Hogs and Goats. There is in the Woods abundance of large Spiders, as big as a ſmall Wallnut, and their Webs are as ſtrong as our common Thread.

October 23. The Two Ships ſailed from the Iſles of *Cape Verd* to the Iſle of *Grande*, on the Coaſt of *Braſil*, where they arrived the 20th of *November*. This Iſland,

* Thoſe Iſlands are Eleven in Number, viz. *St. Antony, St. Vincent, St. Lucy, St. Nicolas, Sal, Bona Viſta, Mayo, Santiago, Fogo, Romes*, and *Brava*. They are not all inhabited.

I ſland, which is uninhabited, lies near the Continent, and is plentifully ſtored with Wood and Water. The Town of *Angra dos Reys* is on the Main about Three Leagues from the Iſland; and tho' it conſiſts only of Fifty or Sixty Houſes, there are in it Two Churches and a Monaſtery of *Franciſcans*. The *French* Ships, bound for the *South*-Sea, generally touch here for Wood and Water. Captain *Cooke* has inſerted here a Cut of the River *Grande*, with the Two Bays formed by it and the Continent. He deſcribes ſeveral Fiſhes to be found there, and the *Shark* among others. "That Fiſh has Three Rows of "Teeth, and a very tough Skin——. It is com- "monly attended by One or Two ſmall Fiſhes, called "(by the *Engliſh*) *Pilot Fiſhes*, which the *Shark*, tho' "never ſo hungry, does not devour, becauſe they "find out the Prey for him, he being of a very "heavy Nature, and when he takes the Bait, caſts "himſelf on his Back——, and thus often ſeizes "Men, as they are ſwimming, taking off a Limb at "a Bite.—— Tho' extraordinary ſtrong in the Wa- "ter, he is ſoon drown'd, if you play with the Line, "which is eaſily done." The Figures of that Fiſh, and of ſome others may be ſeen in the Book.

November 30. The Ships departed from the Iſle of *Grande*, and having ſailed round *Tierra del Fuego*, ſteered their Courſe in the *South*-Sea along the Continent, and on the 1ſt of *February*, 1709, arrived at the Iſle of *Juan Fernandes*, without having touched any where. That Iſland, which lies off of *Chili*, is not inhabited. "The *Duke*'s Boat went aſhore, "and found out *Alexander Selkirk*, who had been "formerly Maſter of the *Cinque-Ports* Galley, an "*Engliſh* Privateer in thoſe Parts, and having ſome "Difference with the Captain of the ſaid Ship, and "ſhe being leaky, he left the ſaid Captain *Strad-* "*ling*, going aſhore on this Iſland, where he con- "tinued Four Years and Four Months, living on "Goats, and Cabbages that grow on Trees, Tur- "nips, Parſnips, *&c.*—— He was cloathed in a "Goat's

" Goat's Skin Jacket, Breeches and Cap, ſewed to-
" gether with Thongs of the ſame. He tamed ſome
" wild Goats and Cats, whereof there are great
" Numbers."

Here the Author breaks off the Account of his Voyage, to treat of thoſe who have ſailed round the World, and of others who only ſailed through the Streights of *Magellan* and *Le Maire*. He deſcribes thoſe Streights, and the adjacent Countries. In the next Place, he mentions the juſt Diſtances between all the Ports, Bays, and Creeks on the Coaſts of *Chili*; the Iſlands lying along that Country; the Shoals, Winds, and Currents, and the Courſe to be held in ſailing from one Place to another *. Afterwards he proceeds to give a Deſcription of *Chili*, its Extent, Limits, Soil, Seaſons, immenſe Wealth, Fertility, prodigious Mountains, Fiſhes, Birds, Beaſts, Plants, &c. He mentions the Cuſtoms and Manners of the Inhabitants; and ſhews when that Country was diſcovered, and how it was conquered by the *Spaniards*. Laſtly, The Author mentions the ſeveral Attempts made by the *Engliſh* and *Dutch* along the Coaſts of *Chili*, from the firſt Expedition by Sir *Francis Drake* to this preſent Time. This Account, taken from the beſt Authors, to which Captain *Cooke* has added his own Obſervations, muſt needs be very acceptable to many Readers, ſince they will find in this Book the Subſtance of what is only to be found in ſeveral Writers. I ſhall take notice

* The Author's Deſcription of the *South-Sea*-Coaſts is the more valuable, becauſe it is taken from the Manuſcript *Coaſting Pilots*, compoſed by the ableſt *Spaniſh* Sailors, and improved by the conſtant Practice of about Two Hundred Years. They were found in the *Acapulco*-Ship taken by Captain *Cooke* and his Company.

notice of ſome few Paſſages, that are moſt proper to be inſerted here.

Baco Nunez de Balboa, Governor of *Darien*, was the firſt *European*, who travelling over the *Iſthmus* of *America*, diſcovered the *South*-Sea, to which he gave that Name, as lying *S.* of that Part of the *American* Continent. That Diſcovery being made by Land, what remained was to find out a Paſſage or Communication between the Two Seas for the Conveniency of Trade. To this end many Attempts have been made by the *North-Weſt*; but they all proved unſucceſsful.

Ferdinand Magellan, a *Portugueſe*, was the firſt, who undertook to ſail from *Europe* into the *South*-Sea. He ſet out from *Spain* with Five Ships the 10th of *Auguſt* 1519. and after many Dangers and great Difficulties, being come to 52 Degrees of *South* Latitude, found the Paſſage, ſince called from him *the Streights of* Magellan. Thoſe Streights are about 110 Leagues in Length, in ſome Places wide, and in others not above Half a League * in Breadth. He made his way through, and being arrived in the *South*-Sea, went on to the *Eaſt-Indies*; but he was killed in the little Iſle of *Zebu*, one of thoſe now called the *Philippine* Iſlands. One of his Ships forſook him at the *Streights* of his Name; and of the other Four, one only, called *the Victory*, returned into *Spain*, under the Command of *John Sebaſtian Cano*, being the firſt that ſailed round the World, and came from the *South*-Sea into *Europe*.

In the Year 1539. *Alonſo de Camargo* ſailed from *Spain* with Three Ships for *Peru*, paſs'd the *Streights* with

* *Others ſay the narroweſt Parts of thoſe* Streights *are larger than half a League.*

with great Difficulty, and arrived ſafe at the Port of *Arequipa* in *Peru*: one of his Ships was caſt away, and the third returned to *Spain*. After *Camargo*, Don *Garcia de Loayſa*, and other *Spaniards* went over thoſe *Streights*; but all their Voyages proved unfortunate.

The Wealth of *Peru* tempted Sir *Francis Drake* to undertake that Voyage. He ſailed from *Plymouth* with five Ships and Barks, the 15th of *November* 1577. went into the South-Sea through the Streights of *Magellan*, ſailed along the Weſtern Coaſt of *America* to 43 Degrees of Nothern Latitude; and having plundered ſome conſiderable Places on the Coaſt, and got a rich Booty at Sea, return'd by the *Eaſt-Indies* and Cape of *Good Hope*, being the ſecond that ſailed round the World.

His Succeſs put Sir *Thomas Candiſh* upon the like Attempt in the Year 1586, which he performed.

The next that paſſed thoſe *Streights*, and ſailed round the World, was *Oliver Noort*, a *Dutchman*, in the Year 1598.

Sebald de Wert ventured upon the ſame Voyage; but moſt of his Men periſhed in the *Streights*, where he was confined by the Weather for the Space of nine Months, and at laſt returned the ſame way he went.

George Spilbergen was more fortunate: He returned Home ſafe, after he had gone round the whole Earth.

The great Difficulty of going through the *Streights* of *Magellan* moved others to try another way. The firſt who did it, were *William Corneliſon Schouten*, and *Iſaac le Maire*. They ſet out from *Holland* the 14th of *June* 1616. and on the 25th of *January* 1617.

1617. having left the *Streights* of *Magellan* to the West, and held on their Course to the South, entered a small *Streight* in the Latitude of 56 Degrees, made by a Point running out from *Tierra del Fuego*, on the West, and an Island they discovered to the East, which they called *the States-Land*. This *Streight*, which those Discoverers called *the Streight of* Le Maire, is of no Length, and immediately leads into an open Sea, through which they sailed round *Tierra del Fuego*, into the *South-Sea*.

The Lovers of Geography will doubtless be very well pleased with the Author's Description of the Coasts of the Kingdom of *Chili*, from the *Spanish* Charts above-mentioned. That large Kingdom begins in 27. Degrees of Southern Latitude, and extends to 47. according to those Charts, being 400 Leagues in Length. The Breadth of it in some Parts is 20, and in others 30 Leagues from the Sea to the *Andes*, that vast Chain of Mountains, which runs a-cross from North to South. That Country lies generally in a happy Climate, is very fruitful, and abounds with all Sorts of Cattel, and with Mines of Gold, Silver, Copper, Tin, Quick-silver, and Lead. The Ridge of Mountains called *Andes*, runs about 1500 Leagues in Length, and in many Places is 40 Leagues broad. There are fourteen burning Mountains along that Ridge, which frequently throw out Fire and Smoke. Those who desire to have a Notion of the Kingdom of *Chili*, may consult the Author, whose Account of that Countrey, tho' short, will prove very Satisfactory. But to return to the Isle of *Juan Fernandes*.

Captain *Cooke* having mentioned what others say of that uninhabited Island, gives us his own Description of it. He observes that it is about six Leagues long, and about three in Breadth. "In "every Bay (says he) there are such Multitudes "of great Sea-Lions, and Seals of several Sorts, all "with excellent Furs, that we could scarce walk

" along the Shore for them, as they lay about in " Flocks, like Sheep, the young ones bleating like " Lambs. Some of the Sea-Lions are as big as " our *English* Oxen, and roar like Lions. They " eat near a Foot in Fat, have short Hair of a " light Colour. —— I suppose they feed on Grass " and Fish, for they come ashore with the help of " their two Fore-feet, and draw their hinder Part " after them, and lie in great Numbers in the Sun. " These we kill chiefly to make Oil, which is very " good; but it is a hard Matter to kill them —— " Both these (*the Seals*) and the Lions are so thick " on the Shore, that we were forced to drive " them away before we could Land, being so nu- " merous, that it is scarce credible to those who " have not seen them; and they make a most pro- " digious Noise. Besides, we met with such Plenty " of Fish —— that in four Hours two Men in a " Boat near the Shore, in five or six Fathom Wa- " ter, might take enough to serve Two Hundred " Men ". The Readers will find here the Figures of the Sea-Lions, *&c.* and a curious Description of the *Cabbage-Tree*.

On the 13th of *Feb.* (1709) the Two Ships sailed from the Isle of *Juan Fernandes*, and on the 16th of *March* arrived at the Isle of *Lobos* *. It lies in 6 Degrees 5 Minutes South-Latitude, about 16 Leagues from the Continent, being about six Miles in Compass: It is very barren, and affords neither Wood nor Water. Having left that Island, they took several Prizes, and then attacked in the Month of *April* the Town of *Guayaquil*, which they took and ransomed. The Author gives us a Description of that Town; and then makes this Observation. " By " what

* *So named from the vast Multitude of* Seals, *which the* Spaniards *call* Lobos marinos, *that is*, Sea-Wolves.

" what is here ſaid, it may be obſerved, that the " Accounts of the Town of *Guayaquil* in ſome Peo- " ple's former Voyages, are altogether erroneous, " and not to be credited.

From thence Captain *Cook* ſailed for the *Galapagos-Iſlands*; but did not come to an Anchor in any of them. In *June* he anchored near the Iſle of *Gorgona*, where he continued till the 6th of *Auguſt*, on which Day he received a Commiſſion to command a Ship * called the *Marquis*. It was reſolved in that Iſland to plunder a Village upon the Continent, which was immediately performed. The Iſle of *Gorgona* lies in the Northern Latitude of Three Degrees, and is not above Three or Four Leagues in Compaſs.

The Author breaks off again the Account of his Voyage, to give us a Deſcription of *Peru*, and begins with the Sea-Coaſt; wherein he follows the *Spaniſh* Coaſting-Pilot above-mentioned. He obſerves the Diſtance between all the Ports, Bays, and Creeks of that large Kingdom. He mentions the Iſlands lying along the Coaſt, the Shoals, Winds, Currents, *&c.* He deſcribes from the beſt Authors the ſeveral Provinces of *Peru*, and gives an Account of their Product. He proceeds to treat of the Cuſtoms, Religion, *&c.* of the ancient *Peruvians*, before they were ſubdued by the *Incas*; of the Reign, and Conqueſts of the *Incas*, their Laws, Government, *&c.* In the next Place, the Author gives an Hiſtorical Account of the Diſcovery and Conqueſt of *Peru* by the *Spaniards*, of ſeveral Towns built by them, of ſeveral Rebellions and Tumults ſuppreſſed, *&c.* Laſtly, He takes Notice of the *Engliſh* and *Dutch*, who have made Attempts upon the Coaſts of *Peru*, ſince its firſt Diſcovery to this Time, and of the Succeſs of their Expeditions.

* *One of the Prizes.*

Captain *Cooke*, not contented to give us an Account of the River of the *Amazons*, as it is to be found in ſeveral Authors, has inſerted a new Map of that great River, drawn by the Jeſuits in *Peru*, printed in 1707. at *Quito* in the ſame Kingdom, and dedicated to *Philip* V. That Map was found on Board one of the Ships taken in the South-Sea. It contains the following Words written in the *Spaniſh* Language.

"THIS Famous River, the greateſt in the "known World, ſometimes called of the *Amazons*, "and ſometimes of *Orellana*, is the true *Maragnon*, "a Name given it by the ableſt Coſmographers, "from its very Source and upper Provinces. It "riſes in the Lake *Lauricocha*, near the City *Gua-*"*nuco*, in the Kingdom of *Peru*, and runs (1806) "Eighteen Hundred Leagues, till it falls into the "North-Sea, forming 84. Mouths. Near the City "*Borja* it draws up into a Streight called *el Pongo*, "only 25 Yards in Breadth, and three Leagues in "Length; and conſequently ſo very rapid, that "Boats run down it in a Quarter of an Hour. "Both the Banks of it, from the City of *Jaen*, in the "Province of *Bracamoros*, where it begins to be "Navigable, down to the Sea, are covered with "Woods of very tall Trees, among which is Tim-"ber of all Colours, abundance of *Cacao*, *Zarza-*"*parilla*, and the Bark they call *Cloves*, uſed for "dreſſing of Meat, and Dying. Among the innu-"merable Variety of Fiſh it produces, the moſt ſin-"gular is the *Manati*, or Sea-Cow, ſo called from "its Reſemblance. It feeds on Graſs along the "Banks, and the Female brings forth and ſuckles "her Young. It alſo produces vaſt plenty of Tor-"toiſes, Armadillos, Alligators or Crocodiles, and "ſome Snakes of ſuch a prodigious Magnitude, that "they ſwallow a Man. On the Mountains there are "fierce Tigers, wild Boars, very many Dantas, be-

"ing

" ing a Species of wild Buffaloes, and many other " Sorts of Animals of ſeveral Colours in the Plains. " All the Length of it is peopled by barbarous Na- " tions: The moſt noted are ſet down in this " Map, eſpecially on the Rivers that fall into it, " ſome of which are reported to carry much Gold. " The *Portugueſe* have ſome Towns about the Mouth " of it, and a Fort on *Rio Negro*, or the black " River ".

It appears from the ſame Map, that the Jeſuits have a very extenſive Miſſion along the River of the *Amazons*, whither they began to ſend Miſſionaries in the Year 1638. Their chief Settlement is in the City of *St. Francis* of *Borja*, in the Province of the *Mainos*, Three Hundred Leagues from *Quito*. The Barbarians have killed ſeveral Jeſuits, whoſe Names are inſerted in the Map. The Society have, (beſides the Pariſh of *Borja*, and its Dependencies) 39 Towns founded by their Labour in Four ſeveral Diſtricts. We are told, That the Jeſuits have converted and baptized 26000 People, and that they have contracted Friendſhip with ſeveral numerous Nations, which they hope to convert.

The Account of this curious Voyage is continued, in the Fifth Volume, Art. IX.

ARTICLE

ARTICLE LXVIII.

PROBLEMES DE PHYSIQUE. I. Sçavoir, ſi la generation du Fœtus depend ou non de ſa nourriture. II. S'il y a ou non entre luy & la femme une reciproque circulation. III. Si le Fœtus ſe nourrit d'un pretendu lait de la matrice, ou du ſang de ſa mere. IV. Si devenu fort il ſuce ou non ce lait ſuppoſé. V. Si ſa vie depend ou non de celle de ſa mere. VI. Si l'enfant ſort de la matrice, parcequ'il eſt privé d'aliment, ou parcequ'il en eſt chaſſé par la contraction de cette partie : reſolus par M. MERY, l'un des Anatomiſtes de l'Academie Royale des Sciences, & Maître Chirurgien de l'Hotel-Dieu de Paris. A Paris, chez Jean Boudot, Imprimeur ordinaire du Roy & de l'Academie Royale des Sciences, rue S. Jacques, au Soleil d'Or. M DCC XII.

That

That is,

PHYSICAL PROBLEMS. I. *Whether the Generation of the* Fœtus *depends upon its Nouriſhment.* II. *Whether there is a mutual Circulation between the* Fœtus *and the Mother.* III. *Whether the* Fœtus *is nouriſhed with the pretended Milk of the Womb, or with the Blood of the Mother.* IV. *Whether, when it grows ſtrong, it ſucks that pretended Milk.* V. *Whether its Life depends upon that of its Mother.* VI. *Whether the Child comes out of the Womb, becauſe it wants Nouriſhment, or becauſe it is thruſt out by the Contraction of that Part. Reſolved by Mr.* MERY *one of the Anatomiſts of the* Royal Academy of Sciences, *and Chirurgeon of the* Hotel-Dieu *at* Paris. Paris 1712. *in* 4to. *Pagg.* 31.

"THIS Pamphlet will not come into *England*; "and therefore I ſhall preſent the Readers with the following Extract taken from the "*Journal des Sçavans.*"

THESE Diſſertations, which are newly come out, have been occaſioned by a Theſis * maintained laſt Year in the Schools of Phyſick at *Paris*. Dr. *Falconet* the

* *I have publiſhed an Extract of that* Theſis.

the Son, who was the Author of that Theſis, explained his Opinion about the Formation and Nouriſhment of the *Fœtus*. He undertook particularly to confute thoſe, who believe that the Child lives upon the Mother's Blood. That Opinion, which moſt of the Ancients followed, appeared to him contrary to the new Diſcoveries of the Philoſophers, who perceiving in the Place wherein the Child is nouriſhed, a milky Liquor ſeparated from the Mother's Blood, inferred from it, that ſuch a Liquor was only deſigned for the Nouriſhment of the Child. But among thoſe who are of this Opinion, ſome believe ſtill that there is ſome Communication between the Mother's Blood, and that of the Child †.

Mr. *Mery*, whom Dr. *Falconet* did not name in his Theſis, being contented to call him a Learned Anatomiſt, to expreſs his Eſteem for him, thought himſelf obliged to attack an Opinion contrary to his Doctrine. He could not well bear, that what he had advanced as a Demonſtration in the *Memoirs of the Royal Academy of Sciences*, ſhould be called an Error, in the publick Schools of Phyſick, by a Doctor whoſe Capacity and Experience he himſelf acknowledges in ſeveral Places. Wherefore he undertakes to ſhew that it is not true, that the Generation of the *Fœtus* does not leſs depend upon its Nouriſhment, than its Growth and Perfection. Any one (ſays he) who maintains ſuch a Propoſition, muſt believe, that the Mouth was firſt opened by the Food conveyed into the Stomach of the Child; the *Anus*, by the coming out of the *Meconium*; the *Arteria Trachea*, by the Air going into the Lungs; and all the Veſſels, by the Liquors. But ſince the Reception and Diſtribution of the Food require that the

† *I omit here a ſhort Account of Dr.* Falconet's *Syſtem, not to repeat what has been already ſaid upon that Subject in one of my former Papers.*

the Conduits ſhould be ready made, that it may be received and diſtributed to all the Parts; it follows that the Formation of the *Embryo* does not depend upon its Nouriſhment. Mr. *Mery* adds, That a Child in the Mother's Womb, does not receive its Nouriſhment through the Mouth, becauſe Sucking depends upon Reſpiration; but ſince the *Fœtus* does not breathe in the Womb, 'tis plain it cannot ſuck. To be convinced that a Child cannot ſuck without Breathing, one needs only ſtop his Noſe whilſt he draws the Milk of his Nurſe, and it will appear that he can ſuck no longer, unleſs he opens his Mouth to breath. Many *Fœtus's* have been ſeen, ſome whereof had their Mouth and Noſe ſtopt, and others had no Head; and yet they appeared as well fed as thoſe that had not the ſame Imperfections: But becauſe thoſe monſtrous *Fœtus's* could receive no Nouriſhment but through the Navel-ſtring; 'tis plain, that a *Fœtus* does not ſuck in the Womb at any time. 'Tis therefore a chimerical Thing to affirm, that a Milky Juice is conveyed from the Womb into the *Amnios* through inviſible conduits to be taken into the Mouth of the *Fœtus*, as ſoon as it can ſuck.

Beſides, the Author maintains againſt Dr. *Falconet*, That a Child from the time of its Conception is faſten'd to the Womb by the Membranes of the *Placenta* form'd at the ſame time. If it be true, as Dr. *Falconet* pretends, That when a Woman begins to be with Child, the *Fœtus* does not ſtick to the Womb by the *Placenta*, nor by the Membranes, and therefore that the Mother's Blood cannot ſerve for its Nouriſhment, becauſe that Blood would fall into the Womb, and could not be conveyed into the Mouths of the Receptacles of the *Placenta*; it muſt be confeſs'd that in the ſame Caſe the milky Juice could not get into them neither, becauſe the ſame Reaſon ought to make us believe that the Lacteal Conduits are not leſs ſtopt at that time, than the other Veſſels. And therefore, according to Mr. *Mery*, Dr. *Falconet*'s Argument comes to nothing

ment about this Subject: We only invite the Publick to examine thoroughly a Queſtion, that is worthy of their Curioſity.

ARTICLE LXIX.

PARIS.

A BOOK concerning the Knights of *Malta*, compoſed from the Memoirs of a Knight of that Order, has been lately publiſhed.

Inſtructions ſur les principaux devoirs des Chevaliers de Malte, dreſſées par l'Auteur du Catechiſme de Montpellier, ſur les Memoirs d'un Chevalier de Malte: à l'uſage des Chevaliers, de leurs Confeſſeurs, & de tous ceux qui veulent entrer ou faire entrer leurs enfans dans cet Ordre; où l'on trouvera des veritez importantes pour toutes ſortes d'états. Paris 1712. *in* 12*mo. pagg.* 377.

This Book is divided into XIII Chapters. The Iſt contains a general Notion of the Knights of *Malta*. The IId treats of the Origin of that Order, and of the Uſefulneſs of Military Orders in general. The IIId ſhews what Sort of Men may be admitted Knights of *Malta*, and the different Ages of their Admiſſion. In the IVth, the Author explains the Nature of Commanderies, and ſhews how they are to be received and adminiſtred. The Vth concerns this Queſtion, Whether it be lawful to ſell or to buy a Commandery. A general Notion of the Duties of all thoſe, who belong to the Order of *Malta*, is

is to be found in the VIth Chapter. The regular Profeſſion of the Knights, makes the Subject of the VIIth. In the VIIIth, IXth, and Xth, the Author enlarges upon the Vows of the Knights of *Malta*, and ſhews how they may be performed. The XIth treats of the regular Habit, which the profeſs'd Knights ought to wear at all Times. The Two laſt Chapters concern the Profeſſion of Arms of the Knights of *Malta*, and ſhew upon what Occaſion they may be allowed to ſerve in the Armies of Chriſtian Princes, and what is to be obſerved in order to be admitted a Knight.

The Author inveighs againſt the diſſolution of ſome Knights, and mentions a Statute of *Raimond du Puy*, which, in all Probability, was never put in Execution. "If any of them (ſays that great Maſter) happens to be guilty of Fornication, and if it be a private Sin, he ſhall make a private Penance for it, which ſhall be laid upon him in Proportion to his Fault. But if it be a publick Sin, he ſhall be puniſhed publickly. To that End, upon a *Sunday*, when the People are gone out of the Church, in that Place where the Sin has been committed, the Criminal ſhall be ſtrip'd before every Body, and ſeverly whip'd and laſh'd with Straps and Rods, by the Superior Maſter, or by ſome Brother appointed by the Great Maſter; and then he ſhall be expelled from the Order."

A Friend of the late Mr. *Thiers* has undertaken to vindicate his *Diſſertation concerning the Place where lies the Body of St.* Firmin *Confeſſor*. He brings in upon the Stage the Ghoſt of Mr. *Thiers*, making heavy Complaints againſt Mr. *Leſtocq*.

L'Ombre de M. Thiers, où Reponſe à la Diſſertation de M. Leſtocq ſur la Tranſlation de S. Firmin le Confeſſeur, troiſieme Eveque d'Amiens, avec une Critique de la vie de St Salve, auſſi Eveque de la meme ville. Liege (or rather *Paris*) 1712. *in* 12*mo. Pagg.* 227.

Mr, *Thiers*'s Ghoſt ſays, " That as ſoon as Father " *Mabillon* ſaw the *Catacombe* *, he was fully per- " ſuaded that it contained the Graves of the firſt Bi- " ſhops of *Amiens*; and when he went down into " it, he ſaid, he muſt pull off his Shoes, becauſe he " was treading upon holy Ground. He lay with " great Devotion upon the Tomb of St. *Firmin* Con- " feſſor, and ſaid, the Name engraved upon it *was* " *plainly that of the holy Biſhop*, and that no Doubt " could be made of it."

---

* Viz. *In the Abby of St.* Achëul *at* Amiens.

ARTICLE LXX.

DE LITERIS INVENTIS Libri Sex. Ad Illuſtriſſimum Principem THOMAM HERBERTUM Pembrokiæ Comitem, &c. Autore GULIELMO NICOLS, A. M. Londini. Apud Henricum Clementem Bibliopolam, ad Inſigne Lunæ Falcatæ, in Cœmeterio D. Pauli. MDCCXI.

That is,

A POEM concerning the INVENTION OF LETTERS in Six Books. Inſcribed

ſcribed to the Right Honourable the Earl of PEMBROKE. *By* WILLIAM NICOLS, A. M. London 1711. *in 8vo. pagg.* 385.

THE Deſign of this Work is to ſet forth the Wonders of the *Art of painting the Voice, and Speaking to the Eyes.* Mr. *Nicols* has pitched upon a Noble Subject, to exerciſe his Skill in Poetry; and tho' he is the Firſt, who compoſed a Poem of this Nature, he has been very ſucceſsful in his Attempt. He diſcovers a Copious Imagination; and his Work wants none of the Ornaments that the Matter is capable of. In order to give a juſt Notion of his Performance, I ſhould enlarge upon all the Parts of it; but to avoid too great a Prolixity, I ſhall confine myſelf to the moſt conſiderable.

I. Mr. *Nicols* begins his Poem with ſeveral Obſervations upon the Uſefulneſs of Letters; and having mentioned the Opinions of the Ancients concerning the Firſt Author of that Noble Invention, he believes it ought to be aſcribed to our Firſt Parent. He wonders that while other Inventions have been celebrated by ſome Poets, this ſhould have been neglected, and wholly laid aſide; and at the ſame time expreſſes himſelf with great Modeſty.

Pieriis intacta modis cano munera, donec
Majori ingenio qui canet, alter erit.
Forte aliis anſam labor inclyta ſigna canendi
Carmine victuro præbeat ille meus.

Afterwards the Author ſhews how Letters were tranſmitted from one Nation to another; and then proceeds to treat of the Ancient Way of Writing, and of the ſeveral Matters and Inſtruments uſed for that Purpoſe.

II. The Advantages arising from the Invention of Letters make a considerable Part of the IId Book. Mr. *Nicols* is very particular upon that Head, and what he says on that Subject is illustrated with many Historical Passages.

III. In the Third Book he treats of far greater Advantages, that accrue to Men from Letters. He shews how by that means Kingdoms and Commonwealths subsist; how Laws, Covenants, Publick Treaties, and Estates are preserved; how Arts and Sciences flourish, and the History of past Ages is transmitted to Posterity. He gives an Account of the most admirable Inventions both Ancient and Modern, and compares them together. He is very particular in describing the Usefulness of History, and his Description is written with great Eloquence and Judgment. He further shews, how by the Help of Letters the Memory of Great Men, Famous for their Learning or their Military Exploits, is preserved to all Ages:

Sola hæc signa vetant ne nos oblivio carpat:
Cætera cum pereunt, hæc monumenta manent.

IV. Our Author shews, in the Fourth Book, that the Invention of Letters is more valuable than any other Invention, because 'tis by that means that God speaks to Men, and that his Laws are preserved entire and uncorrupt.

Consuluit signis Deus his mortalibus ægris,
Ad cuncta his placuit secla futura loqui, *&c.*

Mr. *Nicols* takes occasion from thence to prove the Necessity of a written Rule, the Sufficiency of the Holy Scripture, and the Uncertainty of Oral Traditions. This Book contains a great deal of Excellent Theology,

V. In

V. In the Fifth Book, the Author celebrates the Invention of Printing, and ſhews the many Advantages which the Common-wealth of Learning reaps from it. He wiſhes it had been invented much ſooner, becauſe it would have prevented the Loſs of many Excellent Authors, whom he enumerates. Mr. *Nicols* proceeds to give a ſhort Hiſtory of the State of Learning in all Ages: He mentions its Riſe, Progreſs, Decay, and Reſtoration, which is owing in a great Meaſure to the Art of Printing. He mentions and commends thoſe Worthies, who with indefatigable Induſtry became the Reſtorers of Learning in theſe Weſtern Parts of the World. Laſtly, He ſhews how the Reformation was happily carried on by the Help of Printing, which could hardly have been effected without it. The remaining Part of this Book runs upon the Advantages of Learning, and ſhews how Human Nature is ennobled and improved by Letters.

His ſine qui vivit, non multum diſtat ab illis
Quæ ratione carent, totaq; morte cadunt, *&c.*

He anſwers the Objections againſt Learning, and very much complains of thoſe, who murder the Ancient Authors by their ill Tranſlations. He ends with an eloquent Addreſs to the Nobility and Gentry, wherein he wiſhes they would more and more apply themſelves to the Study of the *Greek* and *Latin* Tongues, that they may be able to read the Ancients in their own Languages.

VI. In the Sixth and Laſt Book, the Author having commended the Two Univerſities of *England*, (thoſe Eminent Fountains of Learning) gives a juſt Idea of a Learned Man. This Character is very fine, and ſhews Mr. *Nicols* to be no Stranger to any Part of Learning. The Famous Biſhop *Fell* is the great Model, which he always had before his Eyes.

The Author concludes his Poem with the Juſt Praiſes of his Illuſtrious *Mæcenas*, the Earl of *Pembroke*; a Lord, no leſs eminent for his great Probity and Learning, than for his Noble and Ancient Extraction.

This Poem is attended with Learned Notes inſerted at the Bottom of each Page, and at the End of the Book. They contain a great many Particulars relating to the Hiſtory of Learned Men, both Ancient and Modern; and will be of great Uſe to thoſe, who are not provided with large Libraries. Beſides, the Author has taken care to clear ſeveral Paſſages of his Poem in his Annotations, moſt of which are Philological, and adorned with many Curious Obſervations of *Greek* and *Latin* Writers.

What has been ſaid is ſufficient to give a general Notion of this Work. I proceed to take notice of ſome Paſſages of the Author's Poem, that the Readers may have a further Specimen of his Performance. Mr. *Nicols* having obſerved, That our Modern Languages are liable to great Alterations, is afraid the Works of the beſt *Engliſh* Poets will not be very laſting, and that their Fate in Future Ages will be the ſame with that of *Chaucer* in our Days.

Nulla diu vivent quæ vulgi condita lingua,
Quamvis nec careant arte nec ingenio:
At quæ Romano ſublimia carmina felix
Eloquio condas, ſecula cuncta legent.

Mr. *Waller* expreſſes himſelf to the ſame Purpoſe in the following Verſes.

But who can hope his Lines ſhould long
Live, in a daily changing Tongue?
While they are new, Envy prevails:
And as that dies, our Language fails.

When

When Architects have done their Part,
The Matter may betray their Art;
Time, if we uſe ill-choſen Stone,
Soon brings a well-built Palace down.
Poets that laſting Marble ſeek,
Muſt carve in *Latin* or in *Greek*:
We write in Sand, our Language grows,
And like our Tide, often o'erflows.

Our Author obſerves, That among the *Greeks* and the *Romans*, Learning was never more flouriſhing than when they were moſt famous for their military Exploits.

Literulis nihil eſſe bonis conjunctius armis
Agnoſcet veterum qui leget acta ducum:
Scilicet in populis quondam victoribus orbis
Florebant ſemper literæ & arma ſimul.
Tunc eſt Græcorum ſapientia proxima cœlo,
Cum Perſis victis Græcia jura daret.
Tunc victrix omnes ſuperavit muſa Maronis,
Roma triumphati cum caput orbis erat.

It will not be improper to obſerve, how Mr. *Nicols* expreſſes his Veneration for St. *Ignatius* in the following Lines:

A teneris placuit nobis Ignatius armis,
Cujus ſcripta manent marmore digna Dei:
Sic ſemper ſpirant Pietatem, ſemper amorem,
Ingens Præſulibus ſcripta futura decus.
Semper erit vindex Ignatius ordinis ejus,
Supremum in ſacris quem dedit eſſe Deus.

Here follow ſome of the Author's Verſes concerning the Uſefulneſs of the Art of Printing.

Muſa Typographiæ dic cætera commoda, & Auctor
Literulis quantùm præſuit ille bonis.

Muneris eſt ejus, quod magna volumina parvo
Quilibet haud locuples nunc ſtudioſus emat;
Et quæ ob cura prius ſcripta eſſent, vixque legenda,
Nunc nitidis formis conſpicienda placent;
(O utinam inventrix artis Germania tandem
Pulchrius excuſos mitteret ipſa libros!)
Quæ pretio multos, aut mole gravare ſolebant,
Nequaquam dominos nunc onerare ſuos;
Atque manu ſcriptum quod erat prægrande volu-
(men,
Hac arte excuſus forte libellus erit, &c.

Our Author appears very much concerned for the wrong Education of young Gentlemen, and having ſhewed the great Danger of Ignorance goes on thus:

Hoc inde eſt, patribus quod res jam nulla minoris
Conſtet quam natos erudiiſſe ſuos.
Ut cantent, ſaltent, quid non impenditur auri?
Ut ſapiant, obolum forte dediſſe piget.
A loliis ipſi purgant, & ſentibus arva,
Dum ſine cultura mens prope cuique jacet.
Vos quibus ampla eſt fortuna, & ſat nobilis ori,
Patricius ſanguis, quos decet ingenio,
Non opibus tantum ſuperare ignobile vulgus,
Si Graias muſas, Cecropias & opes
Explorare piget, neve ulla cupido legendi eſt
Aſcræumve ſenem, Mæonidemve ſacrum:
Vos pudeat ſaltem linguam neſcire Latinam,
Qua victrix olim Roma locuta fuit, &c.

Mr. *Nicols* complains, That the imperfect Tranſlations of the Ancient Authors are more read than the Originals, and deplores the Decay of Learning in the following Lines.

Dii prohibere boni, ne tanta inſcitia linguæ
Græcæ & Romanæ regnet in orbe diu,
Quanta per hos annos centum regnavit in illis,
Qui jactant miſeri ſtemmata ſæpe ſua,

Et

Et prope ubiq; ſuos, populo ridente, recenſent
Claros, quos ipſi non imitentur, avos:
Dum non plus ſapiunt, plus hiſtoriæve veruſtæ,
Linguarumve ſciunt, quam ſciat opilio!
Qui pro vatibus ipſis, Virgiliumve *Drydeni*,
Mæonidemve legunt, peſſime *Ogylbe*, tuum.
Quorum ſcripta legens quoties puer ipſe viderem,
Quam male ab his vates eſſet uterq; habitus:
Sæpe, *Maro*, dixi, *quantùm mutatus ab illo es,*
Romani quondam qui ſtupor orbis eras.
Si te ſic tantùm voluiſſet vivere Cæſar,
Quam ſatius flammis te periiſſe foret.
Tu quoque, Mæonides, cujus dedit inclyta muſa
Antiquis ducibus non potuiſſe mori,
Si ſic ſcripſiſſes, potuiſſes forte videri
Non tam luminibus, quam ratione carens,
Te nec Alexander tanto cumulaſſet honore;
Sed te juſſiſſet rex bonus ire foras.

This Book may be conſulted upon ſeveral Occaſions; and therefore to render it more uſeful to the Readers, the Author has added to it Three Indexes. The Firſt is a Chronogical Table of the Ancient Authors quoted in this Volume. The Second contains an Alphabetical Liſt of the Ancient and Modern Writers. The Third, which is very large and Methodical, concerns the Matters treated of in the Poem, and in the Notes. Whoever peruſes this laſt Index, will be ſenſible of the Merit and Uſefulneſs of the Author's Performance.

ARTICLE

Article LXXI.

An ESSAY *concerning the Growth of Empiricism, or the Encouragement of Quacks. Wherein the present State of Physick in this Kingdom is fairly represented; with some Reasons for the Necessity of a Regulation in the Practice of it. Humbly offer'd to the Consideration of the* Queen's *MAJESTY, and the PARLIAMENT of* Great-Britain. *By* Francis Guybon, M. D. London: *Printed for* R. Parker, *at the* Unicorn *under the* Royal-Exchange; *and Sold by* J. Morphew, *near* Stationers-Hall. 1712. *In* 8vo. *Pagg.* 84.

BY a *Quack* or an *Empirick* Dr. *Guybon* means any one, who undertakes to practice Physick, without having a previous Knowledge of several Things requisite to succeed in the Profession of that useful Art.

I. A Physician (says the Author) ought to be skill'd in the Learned Languages, that he may understand the Writings of the Ancients and Moderns, which contain the Observations that have been made in former Ages. Such a Knowledge is the more necessary,

ceſſary, becauſe the Art of Phyſick is delivered in *Greek* and *Latin* Books, and becauſe the Terms of Art can hardly be underſtood without the Help of thoſe two Languages.

II. Natural Philoſophy is the next Thing requiſite in a Man, who deſigns to be a Phyſician. For the Art of Phyſick being only Natural Knowledge applied to the Preſervation of Health and Life; whoever intends to profeſs that Art, will find it neceſſary to conſider the Human Body as a mere natural Subſtance, before he proceeds to conſider it as an animated Being. Tho' the Human Body, as an animated Being, is (ſtrictly ſpeaking) the immediate Subject of his Cure; yet he cannot well diſtinguiſh or underſtand the peculiar Properties of animated Subſtances, unleſs he knows the common Affections of Matter, that are to be found in human as well as other animated Bodies. From whence it follows, that a Phyſician ought to underſtand the general Properties and Affections of Matter, the Origin and tranſitory Nature of Forms and Qualities, and how the Parts of a Human Body, conſidered as a natural Subſtance, may be moved; before he enquires into the Affections obſervable in a Human Body, as endued with Life. This ſeems to have been the Method, by which Novices were formerly initiated into the Art of Phyſick, as it appears from the Inſtitutes of *Galen*, *Rhaſes*, *Sennertus*, *Fuchſius*, &c. and from this proverbial Saying,

Ubi deſinit Phyſicus, ibi incipit Medicus.

The Author adds, That Natural Philoſophy is not only neceſſary to have a right Apprehenſion of the human Body, as a Portion of Matter, but alſo to frame a true Idea of Medicines and their Operations, as he makes it appear in the Sequel of this Diſcourſe.

III. The next Thing requiſite in a Phyſician, is the Knowledge of the Animal Oeconomy, or the Conſideration

deration of the human Body, as endued with Life. The Animal Body is a Machine; and as its Actions and Motions are the neceſſary Conſequences of its Structure; ſo Diſeaſes, and all their Symptoms, are nothing but Alterations and Diſorders in it. From whence it plainly follows, that a Phyſician ignorant of the Animal Oeconomy, is altogether unqualified to ſet right the Machine which he undertakes to regulate. Dr. *Guybon* adds, That Anatomy, and the Doctrine of Fluids, are abſolutely neceſſary to underſtand the Animal Oeconomy, and takes notice of ſeveral other Things included in that Knowledge.

IV. Our Author proceeds to the fourth Thing, which he requires in a Man that will practiſe Phyſick, *viz.* Pharmacology.

1. The firſt Branch of it is, the Knowledge of ſimple natural Medicines, that is, of the Subſtances themſelves. Without ſuch a Knowledge, a Man in his Practice muſt wholly rely upon thoſe, who gather and ſell Medicines; which is a thing of a very dangerous Conſequence.

2. The ſecond Part of Pharmacy, which a Phyſician ought to underſtand, is, the Preparation of Medicines, both *Galenic* and Chymical.

3. He ought to know the Nature, Virtues, and Operations of Medicines; but he cannot attain to that Knowledge without the Help of Natural Philoſophy. Beſides, unleſs he be well skill'd in the Animal Oeconomy, and underſtands the Uſes of the ſeveral Parts of the Body, it is impoſſible for him to know how, or by what Organs, or in what Regions, Parts or Juices, Medicines perform their Operations.

V. Dr. *Guybon* maintains, That none can be truly qualified to profeſs the Medical Art, but thoſe who underſtand the general Nature, Signs, Cauſes, &c. of Diſeaſes.

1. Whoever has not a clear Notion of the general Nature of Diſeaſes, muſt needs fall into great Errors, and miſcarry in the Practice of Phyſick. Whereupon the Author obſerves, That one would be tempted to believe,

lieve, from the Proceedings of unintelligent Practitioners, that Diſeaſes are ſeparate Eſſences, which get into the Bodies of Men: Whereas by a due Conſideration of their Nature, it will be found, that they are only Changes or Alterations in the conſtituent Parts of the Body, or different Modes of Indiſpoſition in the ſame Body.

2. The Doctrine of the Signs both Diagnoſtick and Prognoſtick, is abſolutely neceſſary to ſucceed in Phyſick. For as the Knowledge of the Diagnoſtick Signs will enable a Phyſician to diſtinguiſh Diſeaſes; ſo for want of it, a Diſeaſe is frequently miſtaken for, and treated as another. The Author obſerves upon this Head, That the better a Man underſtands thr Animal Structure and Oeconomy, the more he will be able to diſtinguiſh each Diſtemper. As for what concerns the Prognoſtick Signs of Diſeaſes, that Part of the Medical Art gains no ſmall Reputation and Authority to the Phyſician; and therefore the Improvements that have been made in it, ought to be carefully collected from the Obſervations of the Ancients, particularly of the Divine *Hippocrates*, and from the Writings of the Moderns.

3. Dr. *Guybon* mentions, in the third Place, the Knowledge of the Cauſes of Diſeaſes. No Body can deny that ſuch a Knowledge is highly neceſſary to a Practitioner in Phyſick; and therefore it were needleſs to dwell upon it.

From what has been ſaid, the Author draws the following Concluſions.

I. That Experience alone will not make a Phyſician. However, tho' the Theory of Phyſick be never ſo neceſſary, it would be uſeleſs without the Practiſe. Thoſe two Parts are linked together, and ought to be inſeparably united. The Theory is the Guide of a Phyſician; and therefore (ſays the Author) "Quacks and Empiricks, who ſet-out without either "Light or Method, muſt undoubtedly prove ſtupid "and erroneous Obſervators: It being indeed im-"poſſible that Men ignorant of the Medical *Prærequi-*

"*ſita*,

" *ſita*, ſhould be capable of improving either themſelves or the Art by their Experiences and Obſervations.—— How ridiculous then is the Folly of thoſe People, who magnify an Empirical Experience, or cry up a Quack of whatſoever Figure or Fame, for a Man of Experience, which wanting a Foundation, cannot be of any real Uſe and Service either to himſelf or others."

II. The ſecond Inference of our Author is this, that ſince ſo many things are requiſite to qualify a Man for the Practice of Phyſick, 'tis not to be expected that he can get a ſufficient Knowledge of thoſe things without much Time and great Labour. A raw and ſuperficial Knowledge of Receipts and Medicines will never make him a good Phyſician: He muſt gradually advance through all the above-mentioned Foundations of the Art. And therefore (ſays Dr. *Guybon*) " It is very ſurpriſing to conſider what a vaſt " Number of Perſons there are, who would fain become " Phyſicians without Labour and Study, and be ſaluted Sons of *Apollo*, without any manner of Right to " the Title." Dr. *Guybon* calls them Pretenders in Phyſick, and ſays they are never to be truſted, *tho' they had ſeen Thouſands of Patients, and Ten thouſand Preſcriptions.*

III. It follows, in the third Place, that Quacks are altogether unqualified to exerciſe the Profeſſion of Phyſick; becauſe for want of a due Knowledge they cannot judge of Diſeaſes, and muſt needs make improper, or dangerous and deſtructive Applications. The beſt Medicines frequently prove deadly, when adminiſtred without Judgment. A falſe Step, eſpecially in an acute Diſeaſe, may be of a very fatal Conſequence. The moſt celebrated Specificks (the Author inſtances upon the *Cortex*) daily prove ineffectual without a judicious and methodical Application. And therefore nothing can be more ridiculous, than to pretend to cure Diſeaſes, even with the beſt Medicines, without knowing the animal Oeco-

Oeconomy and the Cauſes of Diſtempers. Dr. *Guybon* infers from theſe Conſiderations, that no Man can put a greater Affront upon his Reaſon, than by truſting an ignorant Pretender in Phyſick.

IV. Our Author maintains, That *the far greateſt Part of the Practitioners in Phyſick do come under the Denomination of Quacks*, becauſe they are not verſed in the Learned Languages; becauſe they never made any Search into the Collections of ancient Learning, and never peruſed the Obſervations of the Moderns; and becauſe far from underſtanding natural Philoſophy and the animal Oeconomy, they never learned Anatomy or Chymiſtry.

V. The laſt Inference is, That *an Apothecary can no more be qualified for the Practice of Phyſick, than any other mechanical Tradeſman.* Suppoſing he underſtands the Virtues of Medicines, (ſays the Author,) ſuch a Knowledge will not help him to make a right Application of them. The Excellency of the Medical Art conſiſts in knowing what Relation there is between the Virtues of a Medicine and the Circumſtances of a Diſeaſe; but a right Apprehenſion of this Relation can only be acquired by the above-mentioned *Prærequiſita* to the Art of Phyſick. Dr. *Guybon* informs the Readers, *how the Apothecaries firſt crept into Houſes, and introduced themſelves into the Practice of Phyſick.* He is not for laying aſide that Order of Men, who appear to him very uſeful in their proper Station; but (ſays he) when an Apothecary deſerts his Station in the Shop, neglects the Buſineſs of his Trade, and runs about adviſing in all Diſtempers; he becomes an Empirick, and invades a Profeſſion, which he cannot be ſuppoſed to underſtand. Laſtly, the Author affirms, that there is no more Relation between the Buſineſs of an Apothecary and that of a Phyſician, than between the grinding of Colours, and the Art of Painting.

As

As for what concerns the Surgeons, the Doctor owns that they are not so forward to encroach upon the Profession of Physick; but he thinks that those who do it, ought to be reckon'd among Quacks and Empiricks.

Dr. *Guybon* proceeds to make some other Observations.

I. A Regulation in Physick appears to him highly necessary to prevent the Loss of her Majesty's Subjects. The Readers may easily guess what the Author says upon this Subject; and therefore I shall not dwell upon it. I shall only observe, that he makes several judicious Remarks upon the Power of Nature for the Cure of Diseases, and believes it is better to trust to Nature than to an ignorant Pretender in Physick.

II. Another Argument, alledged by the Author, for a Regulation in Physick, is, that the Encouragement of Empiricism will be very prejudicial to the Universities. Few Men will be at the Expence of sending their Sons to any of the Seminaries of good Literature and ingenious Education, if the Honours and Employments of a Faculty may be obtained without it, and if there is so little Distinction between a regular and an *extempore* Doctor. The Author makes some other Observations upon this Head.

III. He undertakes to shew that the Art of Physick runs the Hazard of being destroyed by Quacks and Empiricks, unless due Care be taken to prevent it.

IV. The Author observes, that no Profession is so invaded by unqualified Pretenders, as that of Physicians. "'Tis well known (says he) that Divinity and Law have their Palisades and Intrenchments; for who dares pretend in them to Parts or Learning,

"Courts, but thoſe who are fairly initiated according to form and Cuſtom? Whereas the Cob-web Fences of Phyſick are every Day invaded; any broken Weaver, Taylor, Shoemaker, or Merry *Andrew*, dubbing himſelf a Doctor *extempore*, and ſetting up for an *Æſculapius*. So that Quacking and Ale-keeping are now-a-days become the laſt Employments, to which Men of decayed Fortunes apply themſelves to get Bread." Thus the Hardſhips, that Phyſicians lie under, are a fourth Reaſon on which the Author inſiſts to ſhew the Neceſſity of a Regulation in Phyſick.

To conclude, The Author having anſwered ſome Objections, humbly recommends,

"That the Diſtinct Spheres of Phyſicians, Surgeons, and Apothecaries, be limited and ſpecified: The Surgeons reſtrained to their proper Buſineſs; the Apothecaries confined to their Shops; and all Illiterate and Empirical Pretenders in Phyſick ſuppreſs'd.

"That a Proviſion be made for the Poor to have their Share in the beſt Advice and Medicines."

ARTICLE LXXII.

BOLOGNA.

MANDRUCCI, Profeſſor of the *Greek* Tongue, has writ a Diſſertation upon Two ancient Monuments lodged in the Gallery of Count *Marſigli*. The one is a Statue of an old Man, with two *Greek*

Inſcriptions that are very odd; the other is a Vow performed to *Æſculapius*.

De incerto quodam Simulachro ac de Voto Melanthi, deque Aſclepio cui nuncupatum eſt votum. in 4to.

TURIN.

DR. *Lorenzo Terranea*, a Phyſician of this City, has found out new Glands in the *Urethra* of Men. They are the Seat of ſome Diſeaſes, that have frequently proved incurable, for want of knowing thoſe Glands.

Laurentii Terranei de Glandulis univerſim & ſpeciatim ad urethram virilem novis. Taurini, in 8vo.

PARIS.

M. *HARBERT* has put out the VIIth Volume of his *Dogmatical and Moral Theology*, for the Uſe of the Seminary of *Chalons* upon the *Marne*.

Theologiæ Dogmaticæ & Moralis, ad uſum Seminarii Catalaunenſis. Tomus Septimus continens Tractatus de Ordine, de Cenſuris, de Irregularitate, & de Matrimonio. Paris 1712. in 12mo. Pagg. 903.

The Diſpute about this Queſtion, *Whether* Burgundy-*Wine be better than* Champagne? that was managed ſome Years ago by ſome Phyſicians with too much Heat and Gravity, has been lately revived, and treated in a manner ſuited to the Subject. Two Poets are engaged in that Diſpute. Mr. *Grenan*, who is for *Burgundy*, has been the Aggreſſor by publiſhing an Ode in Defenſe of that Wine. Mr. *Coffin*, who is for *Champagne*, has compoſed another Ode in anſwer to that. Mr.

Grenan

Grenan has presented a Petition to Dr. *Fagon* in Hendecasyllabick Verses, to which Mr. *Coffin* has opposed a Decree of the Faculty of Physick of the Isle of *Cos* in Iambick Verses. Mr. *Du Hamel*, a *Norman*, has entered the Lists in Favour of Cyder. Those Pieces are very much approved by the best Judges of *Latin* Poetry.

A Considerable Work will be shortly published by Father *Anselme Banduri*, a Benedictin of *Ragusa*. That Work is entituled:

Imperium Orientale, sive Antiquitates Constantinopolitanæ, in quatuor partes distributæ, quæ ex variis Scriptorum Græcorum operibus & præsertim ineditis adornatæ Commentariis, ac Geographicis, Topographicis, aliisque quam plurimis monumentorum ac numismatum tabellis illustrantur, & ad intelligentiam cùm sacræ, tùm profanæ Historiæ apprimè conducunt. Operâ & Studio Domni Anselmi Banduri, Ragusini Presbyteri ac Monachi Benedictini è Congregatione Melitensis. Parisiis, Typis & Sumptibus Joannis-Baptistæ Coignard.

That State of the Ancient Empire of *Constantinople* is divided into Four Parts.

The First contains Two Descriptions of that Empire; One of which was written by the Emperor *Constantinus Porphyrogeneta*, and the other by the Grammarian *Hierocles*. The First Description has been corrected from an ancient Manuscript, and translated by the Editor, who has added Learned Notes to his Translation.

The Second Part relating to the Government of that Empire, comprehends the Instruction of *Constantinus Porphyrogeneta* to his Son Prince *Roman*; that of *Agapetus* to the Emperor *Justinian*; that of *Basil* the *Macedonian* to his Son Prince *Leo*; that of *Theophylactus*, Archbishop of *Bulgaria*, to Prince *Constantine*,

reviſed from the Manuſcripts, and tranſlated and illuſtrated with Notes.

The Third Part concerns the Antiquities of *Conſtantinople*, and conſiſts of Eight Books, moſt of which have never been printed. The four firſt Books were written by an Anonymous Author, who Dedicated his Work to the Emperor *Alexius Comnenus*. He gives an exact Deſcription of that Imperial City; and as he is Three hundred and fifty Years more ancient than *Codinus*, he is alſo larger. Father *Banduri* has tranſlated and commented that Curious Deſcription. The Fifth Book of this Third Part contains a Chronology of an Anonymous Author, which is alſo tranſlated and commented by the Learned Editor.

Father *Banduri* gives us, in the Sixth Book, a Treatiſe concerning the Statues melted down by the *Latins* after the taking of *Conſtantinople*, which was written by *Nicetas Choniates*; a Deſcription of the Imperial Tombs, different from that which *du Cange* publiſhed only in *Greek*; a Deſcription of the Imperial Palace, by *Georgius Pachymeres*; that of the Church of the Holy Virgin built by the Emperor *Baſil* the *Macedonian*, which was compoſed by *Photius*; Laſtly, a Supplement taken from *Codinus*, and from the Manuſcripts of the King's Library.

The Inſcriptions, that were to be ſeen at *Conſtantinople*, fill up the Seventh Book. Several Catalogues of the Emperors and Patriarchs of *Conſtantinople*, and of the Churches depending upon that Patriarchate, make up the Eighth Book, and conclude the Firſt Volume. All thoſe Pieces have been tranſlated by the Editor, except ſome Epigrams of the Seventh Book.

The Second Volume is a Commentary divided into Eight Books upon the Works contained in the Firſt; to which many Cuts and Maps have been added.

added. The Editor has inſerted in his Commentaries ſeveral Fragments, and ſome ſmall Tracts of *Greek* Authors, never before publiſhed.

LONDON.

A PIOUS Divine of the Church of *England* has lately publiſhed a Book againſt thoſe, who being contented with the Theory of Religion, neglect the Practical Part of it. That Book is entituled,

An Eſſay upon true Knowledge and a ſound Judgment in Religion. By a Presbyter of the Church of England. London: Printed for R. Smith *in* Exeter-Exchange *in the* Strand. 1712. *in* 8vo. *Pagg.* 188.

The Author undertakes to ſhew, That a Man cannot be ſaid to have a *true* Knowledge of Religion, unleſs his Life be conformable to the Precepts of the Goſpel. He alledges many Paſſages of the Holy Scripture, and ſeveral Authors, to prove his Aſſertion, and confirms it by ſeveral Arguments. Beſides, he anſwers the Objections that may be raiſed againſt it.

ARTICLE LXXIII.

DE REBUS GESTIS JOANNIS II, Luſitanorum Regis, Optimi Principis nuncupati; ad Auguſtiſſimum Regem PETRUM II. Auctore EMMANUELE TELLESIO SYLVIO, Marchione Alegretenſi, Regi a Sanctioribus Conſiliis, è Primariis Cubiculario, Triumviro fiſci moderatore, &c. Juxta Editionem Ulyſſiponenſem. Hagæ Comitum, apud Adrianum Moetjens, MDCC XII.

That is,

THE HISTORY of JOHN II. *King of* Portugal, *dedicated to His Majeſty* PETER II. *By* EMMANUEL TELLEZ DE SILVA, *Marquis of* ALEGRETE, &c. *Reprinted from the* Lisbon *Edition.* Hague 1712, in 4to. pag. 279.

THIS ſhort Hiſtory of *JOHN* II. King of *Portugal* is written in a neat and perſpicuous Stile, and interſperſed with ſeveral Judicious Reflexions; The Matters contained in it are generally

Curious and Entertaining; and therefore this New Edition, printed from that of *Lisbon*, muſt needs be very acceptable to the Readers. I ſhall not give a particular Account of the Life of that Prince, being contented to take Notice of ſome remarkable Paſſages.

1. *John* II. Son of *Alfonſo* V. was born at *Lisbon* the 11th of *May* 1435. He had an Excellent Education beſtowed upon him, and diſcovered ſo many admirable Qualities in his Younger Years, that the King his Father conſulted him upon all important Affairs. He proved a very Warlike Prince, a great Politician; and the Illuſtrious Author of his Life ſays he had all the neceſſary Qualifications to wear a Crown.

2. King *Alfonſo* ſet out from *Portugal*, and went into *France*, to ask ſome Succours of *Lewis* XI. againſt *Ferdinand* King of *Caſtile*; but that Prince being diſappointed in his Expectation, grew weary of the World, and reſolved to viſit the Holy Places at *Jeruſalem*, and to ſpend the remaining Part of his Life in a Monaſtery. He acquainted his Son with his Deſign, and ordered him to get himſelf proclaimed King. Prince *John* readily obeyed, and was acknowledged his Father's Succeſſor to the Crown of *Portugal*. Not long after, *Alfonſo* changed his Mind, and inſtead of going into the Holy Land, returned into *Portugal*, and landed there, when no Body expected him. *John* waited upon his Father, and reſigned the Kingdom to him. It was a curious Spectacle to ſee thoſe Two Princes compliment one another upon ſuch an extraordinary Occaſion. The Father deſired his Son ſeveral Times to keep the Crown; but the Son beſought his Father to reſume it, and at laſt prevailed upon him.

I ſhall ſet down the following Paſſage in the Author's own Words, to give the Readers a Speci-

men of his Style. " Nobilitas Lusitana Regis sui " adventum summo cum gaudio accepit, publicis- " que spectaculis celebravit. Quippe non minus " filium timebat, quàm patrem amabat. Pares qui- " dem militari virtute, sed moribus dissimiles hos " Principes fuisse constat. Alfonsus clementia nobi- " lium amorem conciliabat, Joannes severitate iis- " dem timorem incutiebat; ille supplicibus parce- " bat, hic flagitiosos damnabat; pater miseris refu- " gium, filius strenuis patrocinium; alter incurioſus " ac varius, alter pervigil ac constans; itaque Alfon- " sus optimi viri, Joannes optimi principis nomen non " immerito nacti sunt ".

3. After the Death of *Alfonso*, *John* was crowned a Second Time; and tho' the Nobility were very much afflicted at the Death of his Father, yet they put on a chearful Countenance: Whereupon the Author makes the following Reflexion: *Nulli quippe apud novum Principem jactantius lætantur, quam qui maxime mœrent.* King *John* expressed his Esteem upon all Occasions for those Military Men, who distinguished themselves by their Valour. One Day having ask'd one of his Courtiers a Glass of Water, that Gentleman let fall the Glass accidentally. All the Courtiers fell a laughing; but the King told them: *Why do you laugh at a Man for letting fall a Glass, since he never let fall a Dart.* That Prince being very ambitious of immortalizing his Name, writ a *Latin* Letter to the Famous *Politian*, whereby he invited him to come into *Portugal* in order to write the History of that Kingdom. He stood Godfather for a *Jew*, who turned Christian; and perceiving the Priest wanted a Piece of Cloth to wipe off the Oil, with which *Neophytes* are anointed, he immediately tore off a Piece of his Shirt, and gave it to the Priest, saying it was an Honourable Thing for a King to have a Share in such a Holy Function.

4. The Nobility of *Portugal* had a Right to condemn their Vassals to Death. King *John* suppressed that

that Privilege, and ſeveral others: Whereupon the Nobility reſolved to maintain their Privileges. The Duke of *Braganza*, being the moſt powerful Lord, ſtood up againſt the King with great Reſolution. The King began to ſuſpect him, and at laſt reſolved to have him put to Death. All the Particulars relating to that Affair may be ſeen in this Book. The Trial of the Duke of *Braganza* is a curious Piece of Hiſtory: He was beheaded in the Year 1483. That Lord having heard what was objected againſt him, neither confeſſed nor denied it, being contented to implore the King's Mercy in theſe Words of *David*: *Non INTRES in judicium cum ſervo tuo, Domine; quia non juſtificabitur IN CONSPECTU TUO omnis vivens.* That is: *ENTER not into Judgment with your Servant, O Lord; for in your SIGHT * ſhall no Man living be juſtified.*

9. It was under the Reign of *John* I. Grandfather of *John* II. that *Guinea*, and ſeveral Iſlands of the Ocean, were firſt diſcovered by the *Portugueſe*. *John* II. reſolved to make himſelf Maſter of that Country. To that end he cauſed a Fleet to be fitted out, which arrived upon the Coaſts of *Guinea* in *December* 1481. The *Portugueſe* were kindly received by the King, who permitted them to build a Caſtle in his Country, and to have a free Trade in it.

6. The Author gives us an Account of a remarkable Conſpiracy againſt the King's Life. A young Duke was at the Head of the Conſpirators. The King being informed of it, ſent for him upon another Pretence, and asked him this Queſtion: *Coufin, what would you do to a Man, who ſhould deſign to*

* I muſt obſerve, That the King was preſent at the Trial, notwithſtanding the Remonſtrances that were made to him to the contrary.

to kill you? The Duke, being ſomewhat frighted, anſwered, *I would endeavour to prevent him. You have condemned yourſelf*, replied the King; and immediately he ſtabbed him in ſeveral Places. Some other Conſpirators were beheaded, and others ran away.

7. I need not mention what the Author ſays concerning *Chriſtopher Columbo*, a *Genoeſe*, who offered King *John* to diſcover † a New World. Every Body knows that *Columbo*, not liking the Propoſals of the King of *Portugal*, went to *Ferdinand* King of *Caſtile*, by whom he was kindly received, and ſent upon that Diſcovery. The Readers will find in this Hiſtory a further Account of the New Countries diſcovered by the *Portugueſe* in *Africa*; and particularly how the Cape of *Good Hope* was found out by *Bartholomew Diaz*.

8. *John* received, out of Compaſſion, a vaſt Number of *Jews* expelled from *Spain* by *Ferdinand*; but he did it upon Condition that they ſhould embrace the Chriſtian Religion. The Author obſerves, That "tho' he ſeverely puniſhed thoſe, who perſiſted in "*Judaiſm*, or relapſed into it, their coming into "*Portugal* has occaſioned great Miſchiefs in that "Kingdom".

9. The King being ſenſible, that his Kingdom was not ſufficiently provided with Horſes for the War, put out a Proclamation, importing, That for the Time to come no Body ſhould ride upon a Mule. The Clergy exclaimed againſt it, and ſaid, that being independent upon the Royal Authority, they could not be compelled to obey that Law. *Clamabant*

† *I have read ſomewhere, that* Chriſtopher Columbo *had the firſt Hint of a New World from a Manuſcript Map, which he ſaw in* Portugal.

Clamabant ſacrum violari jus, ſi ipſi regiæ poteſtati minime obnoxii, regio edicto parere cogerentur. Whereupon the King declared, that they were not comprehended under that Law. But he ordered by another Proclamation, That no Smith ſhould ſhoe a Mule. The Clergy cried out againſt this Second Proclamation, that it was as bad as the Firſt. However they ſubmitted, when they ſaw that the King himſelf, tho' ſick, would never ride upon a Mule.

10. 'Tis obſervable, that King *John*, tho' a very Warlike Prince, was a great Lover and Promoter of Learning. It was by his Means, That Learning began to flouriſh in *Portugal* among thoſe Gentlemen, who made Profeſſion of Arms. Whereupon our Hiſtorian makes a Reflexion no leſs true, than glorious to the *Portugueſe* Nation. " I ſhall (*ſays he*) " occaſionally deplore the Unhappineſs of thoſe Nations, which deſpiſe Learning, and fancy the Art of " War is the only thing that ought to be minded; " as if War and Learning were inconſiſtent; whereas they help one another in ſuch a manner that " a State cannot be happy with Unlearned Military " Men, or with Learned Men unqualified for the " War ". The Readers may be well pleaſed to find here the Author's own Words. " Ejus (*Regis*) " favore literæ apud nos uſui armorum deditos jam- " diu ſqualentes, florere cœperunt. Liceat nobis per " occaſionem breviter condolere infelicitatem illarum " gentium, quæ literas contemnunt, falſo exiſtimantes armorum curam unicam habendam; perindo " ac ſi belli & literarum ſtudia ſibi invicem noceant, cum potius mutuo inter ſe adeo juventur, " ut nec duces indocti, nec literati inermes rem- " publicam beare poſſint ".

11. The Author informs us, That the King put an End to a Quarrel between the Biſhop of *Coimbra*, and the Prior of the Canons of St. *Auſtin*. That Quarrel was occaſioned by a thing of no Moment;

ment; but the Conſequences of it would have been very pernicious, had not the King prevented them. It were to be wiſhed the Hiſtorian had given us a ſhort Account of that Quarrel; I am apt to believe it would have been the moſt entertaining Part of my Extract.

12. The following Particulars are very Curious. *Chriſtopher Columbo* having diſcovered Part of a New World, was forced by ſtormy Weather to touch at *Lisbon* upon his Return into *Spain*. He waited upon King *John*, gave him a long Account of his Navigation, and ſo highly extolled the Wealth of thoſe Countries which he had found out, that he ſeemed to reflect upon that Prince for refuſing to accept his Propoſals. The King being diſpleaſed with it, and looking upon *Columbo* as a Man, who had encroached upon the Right of the *Portugueſe* in making ſuch Diſcoveries, heard him with ſome Uneaſineſs, and diſmiſſed him with a diſobliging Anſwer. Soon after, being vexed either becauſe he had neglected a fair Opportunity of enlarging his Dominions, or becauſe the *Portugueſe* were no longer the only Nation that could boaſt of having diſcovered unknown Countries, he ſummoned his Council to deliberate about it. The Council were divided in their Opinions. Some declared, That *Columbo* ſhould be put to Death. "For (ſaid they) if "we kill that Man, who is the only Perſon that "knows the Way into thoſe Countries, no body "will adviſe King *Ferdinand* to carry on ſuch a "chargeable and doubtful Enterpriſe. Beſides, "ſuppoſe any body ſhould adviſe him to it, the "Undertaking would be very dangerous. They added, that "when the Queſtion is about the Publick "Good, a greater Regard ought to be had to what "is Uſeful than to what is Honeſt; and that *Columbo* deſerved to be put to Death for deceiving two Kings, by pretending to make them believe, that his new Attempt was not prejudicial to the Right of the *Portugueſe*."

Others

Others were of Opinion, "That the King would "break the Laws of Hoſpitality, if he ſhould put "to Death a Man, whom he had friendly receiv-"ed in one of his Ports, and admitted into his "Royal Preſence; that Faith ought never to be vio-"lated, even for the Publick Good; that it were "much better to fit out a Fleet with all Speed, "and to take Poſſeſſion of all the Countries newly "diſcovered by the *Portugueſe*, before *Ferdinand* "could take any Reſolution in ſuch a doubtful "Caſe, and make the neceſſary Preparations for a "Sea-Expedition."

The King yielded to this laſt Opinion; and having made ſeveral Preſents to *Columbo*, permitted him to ſet-out for *Spain*. In the mean time he ordered that a Fleet ſhould be ready with all poſſible Diligence. Whereupon there aroſe a great Conteſt between *John* and *Ferdinand*: Several Ambaſſadors were ſent on both Sides to pacify that Difference. One of the Two laſt *Spaniſh* Ambaſſadors being lame, and the other an empty ſhallow Man; the King of *Portugal* ſaid, *It was an Embaſſy that had neither Head nor Feet.* At laſt the Two Princes made a Treaty, whereby they divided the World between themſelves. *John* having the Right of chuſing, becauſe he was the firſt Diſcoverer of New Countries, kept the *Eaſtern* Parts for himſelf, and left the *Weſtern* to *Ferdinand*. That Treaty was confirmed by Pope *Alexander* VI.

13. Our Hiſtorian informs us, That the King being very zealous for the Converſion of the *Jews*, who had fled into his Kingdom, cauſed a great many *Jewiſh* Children to be baptized, and taken from their Parents, and ſent them to the Iſle of *St. Thomas* on the Coaſt of *Africa* under the *Æquator*.

14. The

14. That Prince was always very careful, that every body ſhould pay him the Reſpect due to a King. Being upon his Death-Bed, one of his Officers pulled him by the Beard, to awake him from a Fit of Lethargy. The King awaked, and told him, *It had been more decent to pull him by the Feet.*

15. We are told, That King *John* died in a very edifying Manner. An Altar was ſet up in his Chamber; and a Crucifix, and the Images of the Holy Virgin, and of St. *John* the *Baptiſt*, were placed upon it. He frequently confeſſed his Sins, forgave his Enemies, and took his leave of all his Friends. A Noble Man asked him a Preſent through the Wounds of Jeſus Chriſt. The King granted him his Requeſt, and added, That he had never denied any thing that was asked him after that Manner. But when he perceived that the Noble Man grew troubleſome and exceſſive in his Demands, he plainly told him, That he would not diſpoſe of the Wealth of a Kingdom that was no longer his. He confeſſed that he had lived a very unchaſte Life. Afterwards he deſired, That the Hiſtory of the Sufferings and Death of Jeſus Chriſt ſhould be read to him, and heard it with great Devotion. He declared, That the Title of *Highneſs* ſhould be no longer beſtowed upon him, becauſe he was only a miſerable Man. He ſeverely reproved a Biſhop, whoſe Conduct was not anſwerable to his Character; and the Biſhop promiſed him to mend his Life. Laſtly, He expired reciting the Hymn, O *Lamb of God, that takeſt away the Sins of the World, have mercy upon me.*

The Biſhop who attended that Prince to his laſt Breath, and another Lord, found accidentally a Box, which the King kept very private. They expected to find in it thoſe Poiſons, with which he was ſaid to have haſtened the Death of ſeveral Perſons; and there-

therefore they opened the Box with a Deſign to burn them, leſt they ſhould fall into the Hands of ſome Men, who would have blaſted his Reputation upon that account. But, to their great Surpriſe, they found nothing in it but Diſciplines, and other Inſtruments with which he mortified his Body *.

16. An Author, who publiſhes a Book in a Country where the Inquiſition prevails, can never be too cautious; which is the Reaſon why the following Lines have been inſerted at the End of this Hiſtory. They appear to me very curious.

Si forte Libellus aliqua verba contineat, quæ Ethnicorum ritus redoleant; Auctor profitetur eo animo ſcripta eſſe, ut Latinæ Linguæ candor ſervetur, & in Chriſtianum ſenſum accipiantur, ſeque, omniaque ſua Sanctæ Matris Eccleſiæ decretis libentiſſimè ſubmittit.

* Sed pro venenis invenerunt flagella, & alia cruciandi corporis inſtrumenta.

ARTICLE LXXIV.

LONDON.

DR. *Whitby* has anſwered the Book of Dr. *Edwards*, Principal of *Jeſus*-College at *Oxford*, mentioned by me in one of the foregoing Volumes.

A full Anſwer to the Arguments of the Reverend Dr. Jonathan Edwards, *for the Opinion of St.* Auſtin, *concerning the Imputation of the firſt Sin of* Adam, *for* Guilt

Guilt to all his Poſterity; proving that Doctrine to be contrary. I. *To the common Principles of Mankind.* II. *To the clear Evidence of Reaſon.* III. *To the Scriptures expounded by the Holy Fathers.* IV. *To the Sentiments of moſt of the Ancients before St.* Auſtin's *Time, and of the* Greek *and* Eaſtern *Churches at, and after that Time.* By *Daniel Whitby*, D. D. and Chantor of the Church of *Sarum*. *London*: Printed for *John Wyat* at the *Roſe* in St. *Paul*'s Church-yard. 1712. *in* 8vo. *Pagg.* 196.

The Author declares that he is reſolved to keep within the Bounds of Moderation in anſwering his Antagoniſt; and alledges two Reaſons for it. 1. Becauſe a bitter Zeal in Theological Controverſies "tends highly to the Prejudice of our moſt excellent Religion, and ſhelters Men in their Iniquity, "putting into their Hearts this vile Suſpicion, that "[*Divines*] do not from [*their*] Hearts believe thoſe "Precepts, which in [*their*] Writings [*they*] ſo plainly do tranſgreſs". 2. Becauſe ſuch a "Practice "tends to juſtify profane Men in their wicked "Courſes, and puts into their Mouths this Plea: "Why may not we as well tranſgreſs thoſe Precepts "which relate to Sobriety, Temperance, and Chaſtity, by Gluttony and Drunkenneſs, by Whoredom "and Adultery, as you *Divines* take the Liberty to "tranſgreſs thoſe Precepts which do as plainly ſay, "*Judge not, that you be not judged*; *condemn not, that* "*ye be not condemned*; *for with what meaſure you* "*mete, it ſhall be meaſured to you again*". —— (*The Author quotes ſeveral other Paſſages to the ſame Purpoſe.*) "Or why ſhould we dread theſe Words of "Chriſt in Expoſition of the Seventh Commandment, "*He that looketh on a Woman to luſt after her, hath* "*committed Adultery with her in his Heart*; if you "dread not his Words relating to the Expoſition of "the Sixth Commandment, *He that calleth his Brother* Raka, *ſhall be in Danger of the Judgment*, "*and he that ſaith to him, thou Fool, ſhall be in danger of Hell-fire.* Are not *Hatred, Emulations, Wrath,* "*Strife,*

" *Strife, Envyings,* as much Works of the Flesh, as " *Adultery* and *Fornication*? Are not *Revilers* as well " as *Fornicators,* numbred amongst those, *who shall not* " *inherit the Kingdom of God, or of Christ*? Why " therefore may we not hope to escape as well as " you?

Dr. *Whitby* mentions several Eminent Bishops and Divines of the Church of *England,* who are of his Opinion; and tells us, That " the Reverend Bishop " *Ken,* now in Heaven, declared himself, not long " before his Death, against the Imputation of Ori- " ginal Sin, and told [*him*], the Canonists in the " *Trent-Council* embraced it, because it was the Do- " ctrine they best understood ". The Author proceeds to shew how he understands the IXth Article of the Church, and in what Sense he subscribes to it. Here follows the Substance of his Doctrine concerning the Subject in question.

1. He denies this Assertion of Dr. *Edwards, That the Posterity of* Adam *are all guilty before God, by reason of that Offence which* Adam *only personally committed; or that they became Sinners by Imputation, reputed Sinners in him on that Account.*

2. He grants, *That the Posterity of* Adam *have derived from him such a Nature, as renders us prone to evil assoon as we are capable of sinning, and from whence proceed all those disorderly Appetites and Passions which we labour under.* But he denies, *That this Nature renders us Sinners, properly so called, from the Birth.*

3. He grants, *That the Posterity of* Adam *are not born with that original Righteousness, in which* Adam *was created;* but he denies *that to be their Sin.*

Afterwards the Author lays down some general Postulata confirmed by the common Sense and Reason of Mankind, and the joint Suffrage of the Holy Fathers.

ARTICLE LXXV.

PHILOSOPHICAL LETTERS written by Mr. LEIBNITZ *and Mr.* HARTSOEKER.

THE following Letters have been publiſhed by the Authors of the Memoirs of Trevoux. *Thoſe Gentlemen have prefixed to them a ſhort Preamble, which I ſhall inſert here.*

" M. *Leibnitz*, being deſired by Mr. *Hartſoeker* to " give him his Opinion about the *Conjectures Phyſiques*, " publiſhed by the latter, ſent ſome Objections to " M. *Hartſoeker*, which have been anſwered by that " Philoſopher in his *Eclairciſſemens* *, without na- " ming M. *Leibnitz*. That Diſpute, far from end- " ing with the Impreſſion of the *Eclairciſſemens*, is " grown warmer. M. *Leibnitz* found himſelf inſen- " ſibly engaged to attack the Principles of his Ad- " verſary's Syſtem, *viz.* The perfect Liquidity of one " of his Elements, and the Indiviſibility of the o- " ther. He maintained againſt him, That Atoms are " no leſs impoſſible than a perfect Liquid; and that " the *Coheſion* of the Parts of a Body, wherein its " Hardneſs conſiſts, is occaſioned by the Conformity " of

* *I have publiſhed an Account of that Book.*

" of the Motions working upon thoſe Parts. Mr. " *Leibnitz* believes, that when thoſe *conſpiring Mo-* " *tions* are diſturbed by ſome Accident, the Parts loſe " their Union, and the body becomes liquid. M. " *Hartſoeker* knew not at firſt what M. *Leibnitz* " meant. The Diſpute went thus far, when M. *Leib-* " *nitz* ſent the firſt of the following Letters to Father " *Desboſſes* a Jeſuit at *Cologne*, and deſired him to " get it delivered to M. *Hartſoeker*. Father *Desboſſes*, " who now teaches Divinity at *Paderborn*, has been " a long time an intimate Friend of the Famous " M. *Leibnitz*. His great Learning and Penetration, " and his eminent Virtue have occaſioned a ſtrict " Friendſhip between them, notwithſtanding their " being of different Religions. Father *Desboſſes* pro- " poſed to his Illuſtrious Friend to publiſh his Di- " ſpute with M. *Hartſoeker*. The latter has given us " leave to do it; and we think we have done a " good Service to thoſe, who love to dive into the " Bottom of the Principles of Natural Philoſophy."

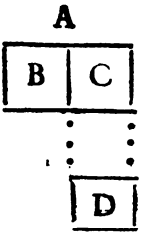
I.

A Letter of M. LEIBNITZ *to M.* HARTSOEKER.

YOU ſpeak, Sir, as if you knew not what I mean by *conſpiring Motions*; and you ask, Whether what I call ſo, be not the ſame thing with Reſt? I anſwer, It is not. For Reſt does not tend to make or preſerve the Coheſion of the Parts that are at Reſt; and tho' two Bodies remain one by another, they make no Effort to continue to remain together, whether they touch one another, or not: But when there is a *conſpiring Motion* in their Parts, which is diſturbed by a Separation, ſome Strength is requiſite to overcome that Obſtacle. Nor is it neceſſary, that in the *conſpiring Motions* the Parts ſhould not

change their Diſtance. They may very well change it, provided that ſpontaneous Change be quite another thing than a violent Change, which would occaſion a Separation, and diſturb thoſe Motions: And the Parts of Bodies reſiſt a Separation, not becauſe they have a Tendency to be divided; for in ſuch a Caſe they would reſiſt ſtill, if they were altogether at Reſt, which is contrary to what I maintain; but becauſe they have a conſiderable Motion, which muſt be diſturbed by a Separation. If thoſe Parts tend to a Separation of themſelves, they help any one who would ſeparate them; but when they do not help him, it does not follow that they make an Oppoſition, and ſome poſitive Cauſe is requiſite for that.

I own that ſome Force is requiſite to expel a Body from its Place, or to make it go faſter than it would do of itſelf; but if the Body D tends to drive



the Body C from its Place, the Reſiſtance of the Body C, which leſſens the Swiftneſs of the Body D, has nothing in it; from whence it may be inferred that the Body B, tho' nothing tends to drive it out, ought to accompany the Body C; whether the Interval between B and C be great or ſmall, or none at all. We muſt therefore ſuppoſe, in order to produce that Union between B and C, or their going along together, ſome other Reaſons than Reſt, or the Situation of the one by the other; but becauſe it ought to proceed from the Mechaniſm, I can find it no where but in the *conſpiring Motion*, com-

common to ſome Parts of the Bodies B and C, which conveys ſome Parts from the one into the other by a kind of Circulation, and which muſt be diſturbed by the Separation of the Bodies.

To ſay, that the *conſpiring Motions* are a Fiction, is the ſame as to ſay, that every Motion is a Fiction. For, Sir, how will you make a Motion, unleſs there be ſome Relation among the Motions of the Parts? The very Nature of Fluids in Agitation leads them to thoſe Motions, that are moſt fitting. You ſay, your Atoms have no Parts; and you think it ſtrange that I ſhould ſuppoſe one may conceive that an Atom A has two Parts B and C. But are you not obliged to own, that one may conceive that an Atom D goes againſt the Atom A, without going directly againſt the Part B; and in ſuch a manner that it would carry C along with it, and leave B, if A was not an Atom, or a ſolid Body? There is therefore ſome Reaſon to affirm, that the pretended Atom is not without Parts. You muſt aſſign the Cauſes of its *Atomity*, if I may ſo ſpeak, that is, why D cannot carry C along with it, without carrying B at the ſame time; and you muſt find a ſtrong Glue to make one of thoſe Parts ſtick to the other, if you are not willing to have recourſe to the *conſpiring Motion*.

If you alledge only the Will of God for it, you have recourſe to a Miracle, and even to a perpetual Miracle; for the Will of God works through a Miracle, whenever we are not able to account for that Will and its Effects from the Nature of the Objects. For Example; if any one ſhould ſay, It is God's Will that a Planet ſhould move round in its Orb, without any other Cauſe of its Motion; I maintain, that it would be a perpetual Miracle: For by the Nature of Things, the Planet going round tends to remove from its Orb through the Tangent, if nothing hinders it; and God muſt continually prevent it, if no natural Cauſe does it. The ſame ought to

be ſaid of your Atoms; for the Body C will be naturally carried away by the Body D, and the Body B will not follow, if nothing hinders ſuch a Separation; and if you look out for the Reaſon of it in the Will of God, you muſt ſuppoſe a Miracle.

It may be ſaid in a very good Senſe, That every Thing is a continued Miracle, that is, Worthy of Admiration: But it ſeems to me that the Example of a Planet, which goes round, and preſerves its Motion in its Orb without any other Help but that of God, being compared with a Planet kept in its Orb by the Matter, which conſtantly drives it towards the Sun, plainly ſhews what Difference there is between natural and rational Miracles, and thoſe that are properly ſo called, or Supernatural; or rather between a reaſonable Explication, and a Fiction invented to ſupport an ill-grounded Opinion. Such is the Method of thoſe who ſay, after Mr. *de Roberval*'s *Ariſtarchus*, that all Bodies attract one another by a Law of Nature, which God made in the Beginning of Things. For alledging nothing elſe to obtain ſuch an Effect, and admitting nothing that was made by God, whereby it may appear how he attains to that End, they have recourſe to a Miracle, that is, to a ſupernatural thing, which continues for ever, when the Queſtion is to find out a natural Cauſe.

You are in the right, Sir, when you ſay, We ought frequently to acknowledge our Ignorance, and that it is a wiſer Method than to run into Nonſenſe, by pretending to account for thoſe things, which we do not underſtand. But, to own that we know not the Cauſes of ſome Effects, is a different thing from affirming, that there are ſome things, of which no Reaſon can be given; which is contrary to the firſt Principles of Reaſoning: 'Tis juſt as if ſome Body had denied the Axiom, which *Archimedes* made uſe of in his Book *de Æquiponderantibus, viz.* That a Balance, when every Thing is equal on both Sides,

remains

remains in an *Æquilibrium*; under Pretence that Things are not ſufficiently underſtood, and that perhaps the Balance undergoes ſome Alteration without any Reaſon for it.

Thus the Ancients and the Moderns, who own that Gravity is an *occult Quality*, are in the right, if they mean by it, that there is a certain Mechaniſm unknown to them, whereby all Bodies tend towards the Center of the Earth. But if they mean, that the thing is performed without any Mechaniſm, by a ſimple *primitive Quality*, or by a Law of God, who produces that Effect without uſing any intelligible Means; it is an unreaſonable occult Quality, and ſo very occult, that 'tis impoſſible it ſhould ever be clear, tho' an Angel, or God himſelf, ſhould undertake to explain it.

The ſame ought to be ſaid of *Hardneſs*. If any one acknowledges that the Mechaniſm, which occaſions Hardneſs, is unknown to him, he is in the right; but if he pretends that Hardneſs proceeds from any other Cauſe than Mechaniſm, and if he has recourſe to a primitive Hardneſs, as the Aſſertors of Atoms do, he recurs to a Quality that is ſo occult, that it can never be made clear; that is, to a thing both unreaſonable and contrary to the firſt Principles of Reaſoning, ſince he owns that there are ſome things natural, that have no natural Cauſe.

Thoſe are alſo guilty of the ſame Fault, who admit an Indifference of *Æquilibrium*, as if the Will could be determined, when all Things are equal on both Sides both inwardly and outwardly. Such a Caſe never happens: There is always a greater Inclination on one Side than on the other; and the Will is always inclined by ſome Reaſon, or Diſpoſition, without being neceſſitated: And I dare ſay, that many Faults committed in arguing proceed from not duly obſerving this great Principle, *That nothing happens without a ſufficient Reaſon for it.* A Principle, the

the Force and Conſequences whereof have not been ſufficiently conſidered by *Deſcartes*, and many other great Men. That Principle is ſufficient to deſtroy the *Vacuum*, and the Atoms, and occult Qualities of ſome Philoſophers, and even the firſt Element of *Deſcartes*, with his Globes, and many other Fictions.

Thus, Sir, you ſee why God could not create Atoms, that is, Bodies hard by their own Nature, Bodies of a primitive and inſuperable Hardneſs not to be accounted for; as he could not create Planets that ſhould move round of themſelves, without any Cauſe that ſhould prevent their removing through the Tangent: For a Miracle at leaſt muſt keep the Planet in, and prevent the Separation of the Parts of the hard Body, if a Mechanical or Intelligible Cauſe does not do it. Granting the Poſſibility of Atoms, and the Impoſſibility of a *Vacuum*, I don't ſee why we ſhould be forced to have recourſe to a firſt Element, that is, to a Matter altogether Fluid. Why may we not ſuppoſe Space to be filled up with a Matter, that has different Degrees of Fluidity and Tenacity, as I believe it is the Nature of all Matter.

Nor do I ſee why hard Bodies ſhould neceſſarily receive all their Motion from Fluid Bodies, eſpecially from a Maſs altogether Fluid, or from your Firſt Element. For all Matter being equally ſuſceptible of Motion, and equally uncapable of producing it in itſelf, the moſt ſolid Bodies may receive it, as well as thoſe that are moſt Fluid. Nay, it might be ſaid, that the Motion communicated to ſome few hard Bodies, may ſerve to account for the Motion of many Fluid Bodies; and conſequently, that it is anterior in Order. For a Solid Body, thrown into a Fluid, puts it into Motion, and produces a Kind of Circulation neceſſary to fill up the Place, which otherwiſe would remain empty behind the Solid Body; and that Circulation forms a Kind of Vortex, that has ſome Affinity with that, which we conceive round the Load-ſtone.

It

It ought not to be ſaid, that the Univerſe is like an Animal endued with Life and Intelligence: For then one might be apt to believe, that God is the Soul of that Animal; whereas He is *Intelligentia Supramundana*, and the Cauſe of the World: And if the Univerſe was unlimited, it would be a Collection of Animals and other Beings; but it could not be a ſingle Animal.

Your Firſt Element is not more ſuſceptible of Life and Intelligence than any other Bulk of Matter; and ſince it is not organized, it is not fit it ſhould have any Perception, which muſt always anſwer the Actions of Organs, if you will have Nature to act orderly and coherently.

You ſay, Sir, that 'tis impoſſible for us to apprehend how a Subſtance comes to have Life and Perception: And you are in the right, when the Queſtion is about Particulars and the Beginning of Things. But perhaps you will own, that the thing is more intelligible in my Syſtem of the *Pre-eſtabliſhed Harmony*, by conceiving that our Spiritual Subſtances do naturally repreſent what happens in that Part of Matter, to which they are united.

I have ſufficiently anſwered thoſe, who objected to me, that ſuch a Syſtem was inconſiſtent with *Free-Will*; for God knowing what Mens Minds would freely chuſe in Time, adapted their Bodies to it before-hand. Mr. *Jaquelot*, who raiſed ſuch an Objection againſt me by Word of Mouth, was ſatisfied with my Anſwer, as he owned in his Book againſt Mr. *Bayle*: Nay, he has cleared it with an elegant Compariſon. I have anſwered Father *Lami*'s Objection in the ſame manner; and my Anſwer has been inſerted in the *Journal des Sçavans*. When Mr. *Bernoulli* was Profeſſor at *Groningen*, he maintained ſome Theſes, wherein he vindicated my Opinion concerning the *Pre-eſtabliſhed Harmony*.

To

poſed of Bodies of a perfect and invincible Hardneſs, as all the Bodies of this viſible World are, without excepting Water, Air, the *Æther*, and the moſt Fluid Bodies. Water is fluid for no other Reaſon, but becauſe the ſmall Bodies perfectly hard, of which it conſiſts, are only hollow Balls, which the Gravity of the Atmoſphere cannot join together: But when they touch one another by their Holes, they may then, like ſmall Planes, form what we call Ice. And a Diamond is hard, and continues to be ſo for ſeveral Ages, becauſe the ſmall Bodies perfectly hard, of which it is compoſed, are ſtrongly linked together by the Atmoſphere of the Earth, that lies heavy upon them.

If you don't admit ſmall extended, ſolid, and hard Maſſes to be the Principles of all ſenſible Bodies, I challenge you, Sir, to explain in an intelligible Manner the conſtant Hardneſs of ſome, the Fluidity of others, &c. Give me ſome Materials, if you will have me to build a Houſe; for otherwiſe I could not raiſe any Edifice, tho' I were the beſt Architect in the World. You tell me, Sir, that whoever ſays, *That conſpiring Motions are a mere Fiction*, might as well ſay, *That any Motion is a Fiction.* I deny that Conſequence. I know there is a vaſt Number of Bodies, that have ſome relation with their Motions; but I affirm, that no Motion whatſoever can produce the Hardneſs of Bodies. *The Parts of Bodies* (ſay you) *reſiſt a Separation, not becauſe they have but a little Tendency to be divided; for in ſuch a Caſe, they would reſiſt ſtill, if they were altogether at reſt, which is contrary to what I maintain; but becauſe they have a conſiderable Motion, which muſt be diſturbed by a Separation.* I confeſs, Sir, that I have not Wit enough to apprehend what you mean, and much leſs what follows: *If the Parts tend to a Separation of themſelves, they help any one that would ſeparate them; but when they do not help him, it does not follow that they make ſome Oppoſition, and a poſitive Cauſe is requiſite for that.*

II.

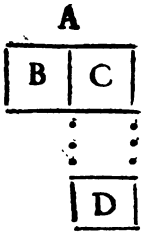
M. HARTSOEKER's *Anſwer to M.* LEIBNITZ.

SIR,

I CANNOT tell whether I want Penetration, or whether I am too much prepoſſeſſed in Favour of my Atoms, to underſtand the Arguments, whereby you endeavour to prove your *conſpiring Motions*. Matter is Eternal, according to ſome Heathens; or it was created, according to the Moderns. If the Firſt Aſſertion were true, nothing could hinder us from believing, that Matter is divided into Bodies of a perfect Hardneſs, and that it is ſuch by its own Nature. But if God created it, I deſire you to tell me, whether he could not have created it, as he might have wiſhed it ſhould be, either for an Inſtant, or for a limited Time, or for ever, without making uſe of any other thing but his bare Will. If ſome Mechaniſm is requiſite for that, I freely confeſs that I am ignorant of it: As for what concerns your *Conſpiring Motions*, I don't underſtand them. A Body may be at Reſt, or in Motion; and as the Quantity of its Motion is meaſured by the Product of its Bulk with its Swiftneſs, it has very little Motion, if it be very ſmall, and moves very ſlowly: But ſince a Body, which has a very little Motion, may eaſily be turned aſide, and receive any Motion communicated to it, how comes it that the Parts of a Diamond, which doubtleſs have a very little Motion, (if it be true that they have any,) are ſo connected together, that they make up a Body of ſuch a Hardneſs? I ſay it has ſuch a Hardneſs, becauſe it is compoſed

ly ſhewed in the Anſwer to the Objections raiſed againſt my *Conjectures*; and I believe that Sir *Iſaac Newton*, and all thoſe who have aſſerted the ſame Opinion before and after him, are miſtaken, when they affirm that Planets keep in their Orbs, becauſe they tend to remove through the Tangent; for certainly no *Vis centrifuga* ought to be admitted in Bodies, that are in *Æquilibrium* with the Matter in which they ſwim, and by which they are moved round. If the Planets were only moved by their own Motion, it would be another thing.

You tell me, Sir, *Are you not obliged to own, that one may conceive that an Atom* D *goes againſt the Atom* A, *without going directly*



againſt the Part B, *&c.* Without doubt, Sir. But I maintain, that the Atom D, ſtriking againſt the Part C of the Atom A, could never divide it from the Part B, tho' it went a Hundred Thouſand Millions of times faſter than a Canon-ball, becauſe there would happen ſomething contrary to the Will of God, who will have the Bodies, called Atoms, to have a perfect and unſurmountable Hardneſs. And therefore I rightly maintain, that an Atom is a ſolid Maſs, and a little Whole without Parts, I mean, without Parts that can be ſeparated one from another. If the Body A was not an Atom, but compoſed

poſed of Two Atoms B and C, the Atom C might without any Difficulty be ſeparated from the Atom B, were they not linked together by the Gravity of the Atmoſphere of the Earth, or by ſome other Cauſe.

Granting the Poſſibility of Atoms, ſay you, *and the Impoſſibility of a* Vacuum, *I don't ſee why we ſhould be forced to have recourſe to a Firſt Element, that is, to a Matter altogether Fluid. Why may we not ſuppoſe Space to be filled up with a Matter that has different Degrees of Fluidity and Tenacity, as I believe it is the Nature of all Matter?* But whoever grants the Poſſibility of Atoms, muſt neceſſarily admit, either a *Vacuum*, or the Firſt Element, that it may ſerve them inſtead of a *Vacuum*. If any one ſhould pretend to admit the Motion of Atoms without a *Vacuum*, or without my Firſt Element, and bring in a Matter of different Degrees of Fluidity and Tenacity, he would fall into a manifeſt Contradiction; and I cannot apprehend, Sir, how ſuch a thing could come into your Mind. When you call my firſt Element, a Matter perfectly fluid, you are miſtaken, Sir, ſince there is a greater Difference between that Element and Matter, than between Light and Darkneſs. You will doubtleſs ask me, Sir, what my firſt Element is. I anſwer that I don't know it, and that perhaps it is a Subſtance, or ſomething, from which thoſe Beings are taken, that are called Minds, and which continue to be ſo by the Will of God; that is, they continue to have Life and Intelligence for a limited Time, or for ever. And indeed how can it be proved, that whatever is extended muſt neceſſarily be Matter, and that an extended Being cannot become a Mind, be endued with Intelligence, *&c.* Matter is uncapable of any Motion, by its own Nature; and I look upon my firſt Element as an Agent, and an immaterial Extenſion; and therefore I maintain that Matter receives its Motion from the firſt Element, as that E-

lement receives it from God. I have ſaid that the Univerſe is like an Animal, that has Life and Intelligence, becauſe I conceive that the firſt Element may be endued with Life and Intelligence under the Direction of God, and move Bodies that cannot move themſelves; and I don't ſee why any one ſhould be apt to infer from thence, that God is the Soul of the Univerſe, or rather the Univerſe itſelf, according to the moſt Ancient Philoſophers. I know not whether my firſt Element be organized, or not; nor how it ought to be, to have Life, or Intelligence; whether it be requiſite that it ſhould be united to an organized Body, or not, *&c.* But it ſeems to me, that God may beſtow Intelligence upon a Portion of my firſt Element, either for a limited Time, or for ever, and give it the Liberty and Power of moving the Bodies, *&c.* as we are conſcious that we have ſuch a Liberty and ſuch a Power. I have ſaid, that there are many Pieces in the Univerſe, that remain imperfect, becauſe I believe there are Beings ſubordinate to God, which continually work on them with a full Liberty; but thoſe Beings are not always ſucceſsful, becauſe they have not an infinite Power, and becauſe the Irregularity of the Matter does not allow of it.

You tell me, Sir, that you have *ſufficiently anſwered thoſe, who objected to* [you], *that* [your] *Syſtem was inconſiſtent with Free-will*; *for God knowing what Men's Minds would freely chuſe in Time, adapted their Bodies to it beforehand.* But, if we admit that God knows what human Minds will chuſe, it ſeems to me that we ought to ackowledge at the ſame time, that they are not free; and if we maintain that they are free, and that God has beſtowed upon them a Liberty, whereby they have an abſolute Command over their Actions, one would think he has deprived himſelf of his Foreknowledge, and knows not whether, or no, they will do thoſe things,

Things, which he has left to their Freedom. But I confeſs, Sir, that this Matter is too much above my Reach to determine any thing about it. I am with all imaginable Zeal and Reſpect,

SIR,

Your moſt Humble, and

Moſt obedient Servant,

Duſſeldorp,
March 13. 1711.

NICOLAS HARTSOEKER.

I ſhall publiſh the following Letters, aſſoon as they come to my Hands.

ARTICLE LXXVI.

PARIS.

AN Excellent Book, consisting of Observations upon Agriculture and Gardening, has been lately published.

Observations sur l' Agriculture & le Jardinage, pour servir d'instruction à ceux qui desireront de s'y rendre habiles. Par M. Angran de Rueneuve, Conseiller du Roy en l'Election d'Orleans. Paris 1712. Two Volumes in 12*mo* Pagg. 384, and 406.

This Work is written with great Perspicuity, and contains, besides the Text, many Remarks, wherein the Author explains the Terms of Art, describes the principal Plants and their Virtues, and makes several useful Reflexions.

FATHER *Dorigny* has published the Life of Father *Possevin.*

La Vie du Pere Antoïne Possevin, de la Compagnie de Jesus: Où l'on voit l'Histoire des importantes Negotiations ausquelles il a été employé en qualitè de Nonce de

de Sa Saintetè, en Suede, en Pologne, & en Mòſcovie, &c. Paris, 1712. in 12*mo*, Pagg. 541.

Antony Poſſovin was born at *Mantua*, in the Year 1534, of a good Family, but of an indifferent Fortune. He went through his School Learning at *Rome*, whither he was ſent in 1550, and in a ſhort time made a great Progreſs in Eloquence, Philoſophy, and the Learned Languages. Cardinal *Hercules de Gonzaga*, Brother to the Duke of *Mantua*, made him his Secretary, and entruſted him with the Education of *Francis* and *Scipio de Gonzaga*, his Nephews. He ſtudied the Sacred Writings at *Padua*. He was admitted into the Society of the Jeſuits at *Rome* in the Year 1559. Father *Laynez*, his General, ſent him into *Savoy*, where he endeavoured to reconcile the Proteſtants to the Church of *Rome*, eſpecially in the Vallies of *Lucerne* and *Angrogne*. The Proteſtants of *Quiers* (ſays the Author) uſed their endeavours to perſuade him to embrace their Religion, and told him, he might depend upon a Young, Noble, Rich, and Beautiful Wife, and the firſt Place in the Miniſtry of the Goſpel. But Father *Poſſevin* anſwered them, "Gentlemen, if you knew the Beauty of Continence, far from making ſuch an Offer to me, you would doubtleſs endeavour to know the Happineſs of a chaſte Life by your own Experience. For my Part, I look upon Chaſtity as a Bride, which Heaven has beſtowed upon me; and I hope, with God's Bleſſing, I ſhall never part with her *." In 1561, he went to *Lyons*, and

* I have read ſomewhere, That Father *Poſſevin* was ſo great an Enemy of all impure Thoughts, that whenever he read *Catullus*, (which he did now and then by Reaſon of the Purity of his *Latin* Style,) he fell upon his Knees, and begged of God to prevent his Imagination from being ſullied by the Reading of ſuch a dangerous Author.

and had a publick Conference with *Peter Viret*, a Famous Proteſtant Divine. Afterwards Father *Poſſevin*, who had made himſelf Maſter of the *French* Language, preached at *Rouen*, *Marſeilles*, *Tours*, and in many other Cities of *France*, with great Succeſs. He returned to *Rome* in 1572, where he applied himſelf to the Converſion of the *Jews*.

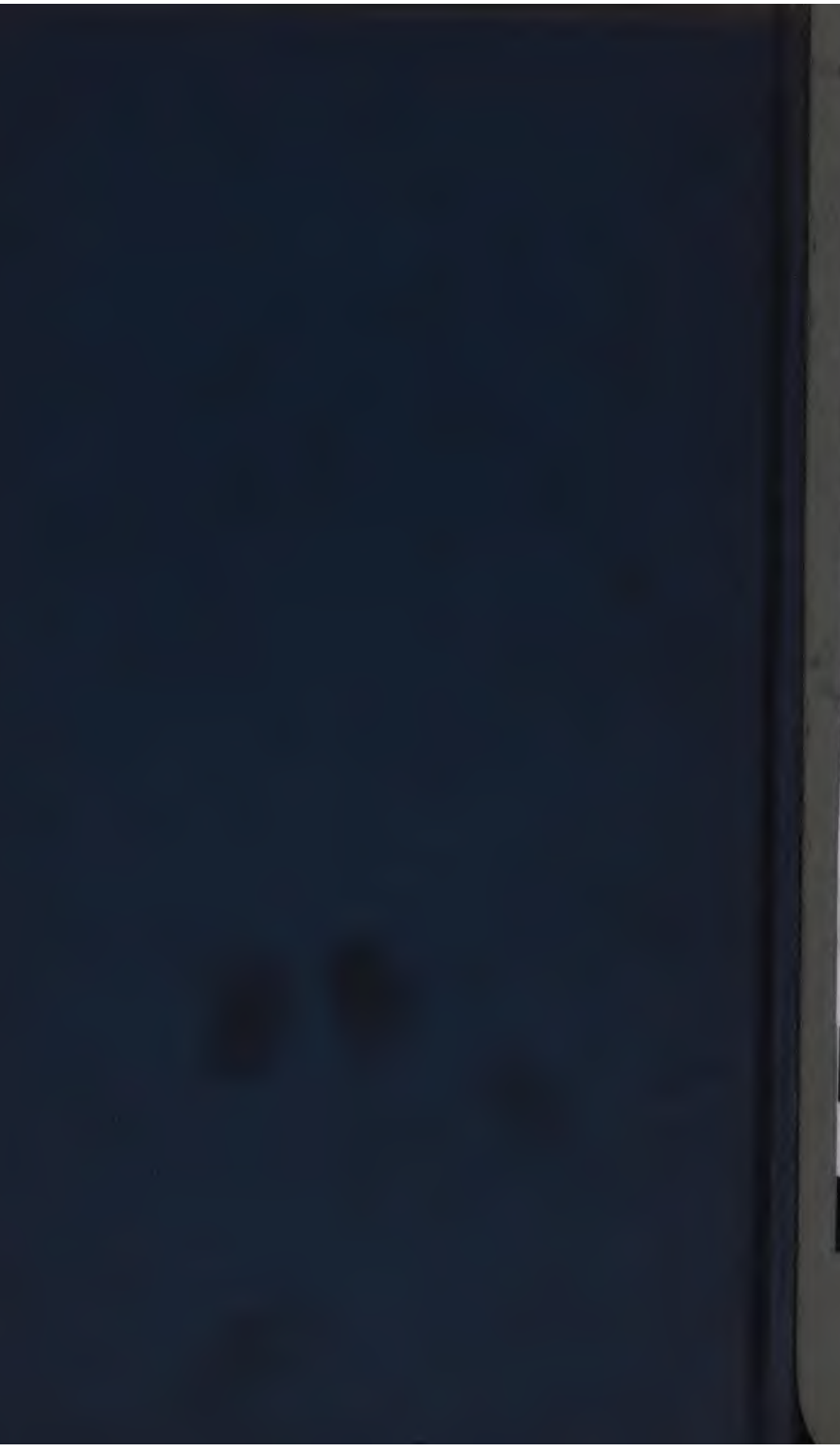
The Pope ſent him into *Sweden*, as his Nuncio, in Hopes that he might bring over *John* III. into the Boſom of the Church of *Rome*; and then he ſent him into *Muſcovy*, (in 1581,) to conclude a Treaty between the *Czar* and the King of *Poland*.

The Two chief Works of Father *Poſſevin* are his *Bibliotheca Selecta, de ratione ſtudiorum*, publiſhed at *Rome* in 1593, and Reprinted at *Cologne* in 1607. And his *Apparatus Sacer, de Scriptoribus Eccleſiaſticis*, Printed at *Venice* in 1603, and 1606, and then at *Cologne* in 1608. The Deſign of Father *Poſſevin* in his *Bibliotheca*, was to ſhorten the Labour of thoſe who are willing to apply themſelves to Study. He treats in the Firſt Tome, of Poſitive, Scholaſtick, Moral, and Catechetical Theology: He gives a Method of inſtructing Children, *&c.* And ſhews how Hereticks, Schiſmaticks, Jews, Mahometans, and Idolaters may be converted. The Second Tome runs upon Philoſophy, Civil-Law, Phyſick, Mathematicks, Hiſtory, Poetry, Painting, and Rhetorick. Father *Dorigny* does very much commend that Work. The *Apparatus Sacer* is the largeſt Collection of Eccleſiaſtical Writers, that was publiſhed till then. It conſiſts of above Six Thouſand Authors.

F. *Dorigny* made Uſe of the following Books and Authors to compoſe this Life, *viz.* The Hiſtory of the Society of Jeſus; *Spondanus*; *Florimond de Remond*; the Annaliſt *Sachin*; *Poſſevin*'s *Muſcovy*; his Letters; a Volume in *Folio*, Printed at *Augsburg*, which

which contains ſeveral Pieces written by that Jeſuit, *&c.*

An Anonymous Author has publiſhed the Book of *Wiſdom* with Moral Reflexions upon each Verſe.

Le Livre de la Sageſſe en Françoïs, avec des Reflexions morales ſur chaque Verſet, pour en rendre l'intelligence & la meditation plus aiſée. Paris. 1712, in 12*mo.*

The End of the Fourth Volume.